

**Interview with Earl Snader**

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**Interviewed by Calvin Gower and John LeDoux**

**Gower:** This is an interview conducted by Calvin Gower and John LeDoux for the Central Minnesota Historical Center. Today is June 19, 1978. We're interviewing Rev. Earl Snader.

**Snader:** Snader – S-N-A-D-E-R.

**Gower:** Okay. Who is the minister at the Finlayson Methodist Church?

**Snader:** United Methodist.

**Gower:** Finlayson United Methodist Church and also at the--

**Snader:** United Church of Christ at Sandstone.

**Gower:** United Church of Christ at Sandstone. Okay. We're going to talk to you today about the church in Finlayson and we'd like to find out what we can about the history of that church. And some of its ethnic origins there and so on. First could we just ask you a little bit about yourself – your own background – and then we'll get into the church, okay?

**Snader:** Okay.

**Gower:** Okay. You have been a minister in the Finlayson Church for how long?

**Snader:** Since 1972.

**Gower:** 1972 – and you're a Methodist Minister.

**Snader:** United Church of Christ.

**Gower:** United Church of Christ. What is the distinction here between these – a Methodist minister and a minister of the United Church of Christ?

**Snader:** The ministerial standing is in the denomination. My ministerial credentials are with the United Church of Christ -- in the United Church of Christ group here in Minnesota. I don't know whether that answer your question.

**Gower:** Is the United Church of Christ a combination of other denominations?

**Snader:** It's a denomination.

**Gower:** It's a denomination by itself.

**Snader:** Yes. Right.

**Gower:** Then did it merge or at least come into cooperation with the Methodists?

**Snader:** No. There's no -- there's no direct connection between the United Church of Christ and the United Methodist Church.

**Gower:** There's no direct connection, okay.

**Snader:** But both of them are ecumenically minded and in a state like Minnesota where there are many isolated churches it is not uncommon for a minister in the United Church of Christ to serve a nearby Methodist Church and also a minister in a Methodist church may serve a United Church of Christ.

**Gower:** There would be no difficulty in going either way there?

**Snader:** Well not really. It's kind of strange because the United Methodist Church is what they call a connectional church in which everything is administered out of the State Conference and the United Church of Christ is congregational in which the local congregation has the final say, you know, in everything. So you would think that these would be mutually incompatible but it doesn't work out that way. There is one church in St. Cloud that is a combined United Church of Christ and United Methodist – no in Little Falls – not in St. Cloud.

**Gower:** Oh, Little Falls.

**Snader:** Now both of them had their own church buildings until several years ago, and they built a new building which both of them use. And it's the -- I don't know what they call it -- kind of a community deal, but both churches retained their denomination identity and yet they use the same building.

**Gower:** Do they use the same minister too?

**Snader:** They have two ministers I think. One from United Church of Christ background and the other from United Methodist. This has been going on about four years there at Little Falls. We were down there for their dedication of their new building and at that time the district superintendent for the United Methodist Church gave an address and the conference minister for the United Church of Christ gave an address.

**Gower:** Yeah. That's very interesting. Well, what is your own background? Are you from Minnesota?

**Snader:** I'm from Pennsylvania.

**Gower:** You're from Pennsylvania? You grew up there?

**Snader:** Right.

**Gower:** And then did you go through a -- did you go to a regular college or?

**Snader:** I graduated from Juniata College at Huntington, Pennsylvania.

**Gower:** How is that spelled?

**Snader:** That's J-U-N-I-T-A.

**Gower:** And that's in Huntington, Pennsylvania?

**Snader:** It's a liberal arts college in Huntington, Pennsylvania.

**Gower:** A liberal arts college. Is it denominational Liberal Arts?

**Snader:** Yes. My denominational background is Church of the Brethren.

**Gower:** Church of the Brethren and that's the denomination of this college.

**Snader:** Right.

**Gower:** Okay. You got a bachelor's degree there?

**Snader:** Uh huh.

**Gower:** Okay, John.

**LeDoux:** Just backing up a little bit -- when did your family come over to the United States?  
You know what generation it was or--

**Snader:** It would have been in the early 19 century because they came to Pennsylvania. They came to Langster County, Pennsylvania, Dutch background.

**Gower:** The Church of Brethren, is that one of--

**Snader:** Church of the Brethren.

**Gower:** Church of the Brethren, is that a pietist church?

**Snader:** Right. Anabaptist, Pietist – basically German. They came from Germany.

**Gower:** Did you say anabaptist?

**Snader:** Anabaptist background.

**Gower:** Right. Okay. A-N-A-B-A-P-T-I-S-T.

**Snader:** Right.

**LeDoux:** So your background is Dutch and German then? Your ethnic background?

**Snader:** Uh huh. Well my own family has some Swiss mixed in with it. My maternal grandmother was from a Swiss background.

**Gower:** Oh. Then did you have intensions of becoming a minister as you went through college?

**Snader:** Yes.

**Gower:** were you going to be a minister in the Church of the--

**Snader:** Brethren.

**Gower:** The Brethren.

**Snader:** Right.

**Gower:** Okay.

**Snader:** I was ordained in the Church of the Brethren in 1941.

**Gower:** And where did you go? Did you go to a divinity school?

**Snader:** Yes.

**Gower:** Where was that?

**Snader:** Bethany Biblical Seminary in Chicago.

**Gower:** Chicago.

**Snader:** Three year standard seminary course. Graduated from seminary in 194 -- 1945.

**Gower:** Okay. Then you were a minister in this denomination then – Church of the Brethren.

**Snader:** Uh huh, up until 1969.

**Gower:** 'Till 1969?

**Snader:** Right.

**Gower:** Where were you a minister – in which towns or cities?

**Snader:** Well, I've served churches in Pennsylvania, West Virginia, Iowa, and Minnesota.

**Gower:** Okay, and then how did you become involved with the United Church of Christ?

**Snader:** We moved to Sandstone. I had a church in Minneapolis, and I resigned from the pastorate there and went into business. And our business interest brought up to Sandstone and

shortly after we came here to the United Church of Christ was looking for a pastor. And we just sort of got together. And that was in 1969.

**Gower:** Oh. There was no problem there with the kind of training you'd had in divinity school and becoming a minister in this church?

**Snader:** No. That, also, is kind of interesting because the United Church of Christ is congregational background – it's also reformed background -- Church of the Brethren.

**Gower:** What does that mean?

**Snader:** Well reformed is a synodical -- kind of a traditional church with a traditional liturgy and all. The Church of the Brethren from which I came was congregational and The United Church of Christ is made up of the congregational and the Evangelical Reform Churches which merged in 1957 so my Congregational background would fit in very well with the United Church of Christ. This particular United Church of Christ was a congregational church before the merger in 1957.

**Gower:** Do you mean a Congregationalist Church?

**Snader:** Uh huh.

**Gower:** From -- with the Congregationalist Church from back in New England and so on.

**Snader:** Right. Right.

**Gower:** Oh.

**Snader:** This was known as the Union Congregational Church between 1917 and 195—No, 1956 or thereabouts.

**Gower:** So the -- now what about the pietism? Would that fit in with this?

**Snader:** The Congregationalists included everybody.

**Gower:** They would take everybody from all religions?

**Snader:** Right. There's about as big a spread of religious persuasion in the Congregational group as you'll find in any one group. And pietistic background emphasizes -- oh, traditional qualities. Some people might call them puritanical qualities and this is quite acceptable in Congregational Church because they have everything.

**Gower:** Sure. Oh, okay. Then you became the minister in addition of Finlayson Methodist Church in 1972. Okay, John, do you have--

**LeDoux:** How did that come about?

**Snader:** The pastor at the United Church of Christ here in Sandstone had served the Methodist Church of Finlayson. As a matter of fact, they had two pastors during the 60's. A Rev. David Arnold who was pastor of this church and a Rev -- three pastors -- a Rev -- I forgot the name of the other one -- the second one I should remember it. And then third was a Rev. Victor Brown. And all three of these men during the '60's had been a pastor of this church and had also served the Finlayson United Methodist Church. When I became pastor of this church -- part time only -- the Finlayson Church had another pastor, but in 1972, the Finlayson Church lost their pastor. He had been a retired man, and he felt that he shouldn't continue any more. And they needed a pastor again, so it was more or less just natural for them to start looking around over to see if this pastor at this church might serve their church too, as other pastors have done in the past.

**Gower:** Had you discontinued your business operation here, incidentally?



**Snader:** Yes. I discontinued that. I phased it out during the time that I was starting the work with the church here.

**Gower:** Oh.

**LeDoux:** What type of business were you in at that time?

**Snader:** Well, my hobby is electronics and it was electronics related. I was providing automatic chime systems for churches.

**Gower:** Okay. Now the Finlayson Methodist Church – were you saying that was founded in 1902, or?

**Snader:** 1902. Yes. The articles of incorporation for the Methodist – Episcopal Church, as it was called, of Finlayson, were drawn out at a quarterly conference at Rutledge on November the 18, 1900.

**Gower:** Is Rutledge a town nearby here?

**Snader:** Yes. It's about eight miles north of Sandstone and about the same distance from Finlayson – maybe a little closer to Finlayson than Sandstone.

**Gower:** And previous to that back in the 1890's, there'd been people meeting in their home and other--

**Snader:** Right. They had a Sunday school out around Pine Lake.

**Gower:** Was this Sunday school in a home and so on or did they build a building for this?

**Snader:** No. No, they just met in private homes. The schoolhouse was used for Sunday school and services were held in the homes -- in the vicinity of Pine Lake.

**Gower:** This was in the 1890s that that started.

**Snader:** Right.

**Gower:** And the group, as far as you know, was essentially from the Yankee group.

**Snader:** It was a mixed group. Names like Beck, Green Leaf -- Flow, Foley, Stone, Ryan, Lyons, Lockwood, Anderson, Herwood, Spicer, Hones, Scott, Nelson, Walton, kind of a mix of American frontier names.

**Gower:** Sure. Now this county -- this is Pine County, right? This county was pretty heavily Swedish and Danish as the years went along.

**Snader:** And quite a bit of Finnish.

**Gower:** And quite a bit of Finnish.

**Snader:** Right.

**Gower:** Now, did this develop in the late 1800's, these population groups came in here, these immigrants groups -- Swedish, Danish and Finnish?

**Snader:** Right, right.

**Gower:** So, was this group that founded this church -- the Meth -- the United Methodist Church -- was this group sort of in a minority here in this country? Was that?

**Snader:** Yes, I think you could say that it was. They did not have an ethnic identification like many of their neighbors.

**Gower:** Because, like the Swedish people were starting their -- either the Swedish Baptist or Swedish Lutheran Churches. And the Finnish, their particular churches and so on.

**Snader:** You might call the Methodists just plain American whatever that means.

**Gower:** Where -- how was the -- do you have any idea what the -- how extensive the Methodist church was in Minnesota in these years? Was it a fairly strong church or ?

**Snader:** My impression is that it was the Methodist Church has always been strong in frontier areas. But they have not -- the Methodist Church, actually was one of the first denominations from outside of the United States to become Americanized. They had their circuit-riding preachers and instead of waiting until a large enough group of a certain ethnic -- group developed to build a church, the Methodists would just go out into the woods and their circuit-riding preachers would just visit homes all over the place and anybody who didn't have any church connection and who was interested would become a part of the Methodist Church. And because of this pattern, it is my impression, that the Methodist Church has had quite an impact on the frontier as a whole. More or less without regard for ethnic settlements in certain parts of the country -- they've just been all over Minnesota. And they were quite strong in the late 1800's in Minnesota.

**Gower:** Would you think maybe they were more in the southern and central portion though possibility or? Do you have any idea about that?

**Snader:** No, no. They were all over.

**Gower:** All over Minnesota.

**Snader:** Up to Duluth. If you go to Duluth you'll find some fairly old Methodist Churches.

**Gower:** Oh.

**Snader:** And up on the Iron Range and clear up almost to International Falls, there are Methodist Churches that have been around for 50 years or more.

**Gower:** Okay.

**Snader:** Most of them -- I'd say many of them are fairly small.

**Gower:** They're more -- well, there are rural churches but also there are some of the big city churches are Methodist Churches too, I guess.

**Snader:** Yeah, right.

**LeDoux:** So did the Scandinavians work their way into the Church of Congregation or did they stay pretty much separate from these Yankees?

**Snader:** Well, a list of names of the members of our Methodist Church does not sound particularly Scandinavian. I keep a membership list here somewhere, but I can't find it right at the moment. We did have an Anderson. We have Smith -- that's English, Fairchild -- English, Album -- Danish, Gadey -- that probably would be -- I don't know what that would be, Harvey, Long, Johnson -- that would be Scandinavian, Peterson --Scandinavian, Johnson -- Scandinavian.

**Gower:** So they may have made some inroads there--

**Snader:** Yes, right.

**Gower:** --among the Scandinavians.

**Snader:** Carroll, Merritt, Carlson, Hanson, Anderson, Fork --Fork is Dutch.

**LeDoux:** So they got more or less of a cross-section.

**Snader:** Right.

**LeDoux:** And it remained so.

**Snader:** Right, right. And since we are located in a predominantly Scandinavian area -- we have picked up Scandinavians who have not -- well, some of them come from other church backgrounds. It's interesting-we haven't picked up many Finnish people. And yet the Methodist Church of Finlayson is right in the middle of a very strong Finnish settlement. At one time they had a Finnish Lutheran Church their -- a beautiful old building.

**Gower:** What is the name Finlayson -- do you have any idea where that comes from?

**Snader:** I think that comes from Finnish origins.

**Gower:** Oh, I see.

**Snader:** The place where the Finns live.

**Gower:** Oh I see, sure. Okay. Now do you have any idea how rapidly this church grew-what kind of numbers were involved here.

**Snader:** It did not grow very much. It stayed small all through the years.

**Gower:** Was this located right in Finlayson?

**Snader:** Yes.

**Gower:** Oh.

**Snader:** They had a -- originally they built a frame building. The original Finlayson Methodist – Episcopal Church building was erected in 1903. Eugene Ryan and George Foley cut the logs and had the lumber made. The property on which it was built was donated by W. Buel B-U-E-L Finlayson’s postmaster at the time. As far as membership is concerned -- I think I have some figures here somewhere -- Rev. J.J. Parish who lived at Rutledge was the first pastor. The Finlayson and Rutledge Churches were yoked together in a single parish from 1903-1933. Exact figures on the number of members in each church are not available because church membership was given for the circuit rather than by individual churches. This was a Methodist arrangement. By 1933 the circuit had been expanded to include Barnum and Moose Lake churches and in that circuit there was a total of 152 members. But there was no way of saying how many of them were a Moose Lake and Rutledge and Finlayson.

**Gower:** Those were the four churches involved-Barnum, did you say? Rutledge, Moose Lake, and Finlayson.

**Snader:** And Finlayson. Records at Finlayson dating back to 1925 indicated 25 members.

**Gower:** Oh, so it was quite small then.

**Snader:** But they must have had some problems because in 1929 they reported 12 members.

**Gower:** By 12 members this would be people who actually--

**Snader:** Were confirmed.

**Gower:** Were confirmed. Now there might be a person who had -- who married and had several children-those would not be considered members until they were confirmed.

**Snader:** No, no. That's right. There -- there could be larger family group connected with official membership. Down through the years their membership has fluctuated. I think we probably have as large a membership over there now as they've had for some time. We have around 70 members in the Methodist Church over there. Which is still quite small by all standards -- but--

**Gower:** Sure. Well, of course, Finlayson itself is quite a small village, right?

**LeDoux:** How large a population is it, would you estimate?

**Snader:** A little over 100-130 or something like that I think.

**LeDoux:** Has it always been about that size -- the actual town?

**Snader:** I think the town has shrunk a little because people go other places for the things they used to come to Finlayson for. About all they have in Finlayson as a town right now is the East Central Cooperative Electric Office -- which is probably one of their main business institutions, well it is their main business institution. Then they have a Co-op, which is not large, and they don't even have an ordinary restaurant now. People from Finlayson do their shopping in Sandstone, Moose Lake. So as a result the people who live in the town are retired people who've been living there for a long time and not too many younger families -- but they still have a school.

**Gower:** A grade school.

**Snader:** Right -- well they have through high school.

**Gower:** Oh, they have through high school?

**Snader:** Right – but they depend on Sandstone for some of their teaching help. They have buses running back and forth between Finlayson and Sandstone to supplement what they are able to offer in Finlayson. So Finlayson is -- is kind of a town, I would say, in transition right now. It -- it no longer has the kind of life it had in the past but now it is becoming attractive to young marrieds who want to come in there and live and work someplace else. And there has been kind of a migration of that kind into the area. But these people do not necessarily live in town.

**LeDoux:** Kind of a bedroom community for other towns.

**Snader:** Right, right. It's interesting that in our Finlayson Methodist Church most of the families even are bedroom communities. I made an analysis of the makeup of the Finlayson Church. The total membership of the Finlayson United Methodist Church in June of 1977 was 69. Of this number 56 are resident members and 13 now – resident members living too far away to attend service. Of the resident membership 21 are retired, 29 are in the approximate age group from 20-60 and 6 are under 20 years of age. Of the resident members 41 may be considered active based on attendance of church functions. Resident families of the church live in an area about 10 miles squares – 100 square miles. Although a number of families live out in the country only a few gain their livelihood from farming. Many of them work at absentee jobs.

**Gower:** What was your -- would your impression be that when they started the church these people worked in maybe lumbering--

**Snader:** Farming.

**Gower:** Oh, it was farming more?



**Snader:** Yes. During the late 19 century and the early 20 century the people who owned the land and the railroads were toting this area as a great area for farming and many people came in with high expectations of settling down on the farm, getting the land cheap, getting lots of help, being successful and being secure.

**Gower:** What kind of farming were they saying they could do?

**Snader:** Well just grain farming, dairy farming. It was supposed to be real good land for almost any kind of farming. And so these families came in and invested in this land and tried to farm and it -- it was impossible.

**Gower:** What size farms were they establishing?

**Snader:** Oh – 40 acres, 80 acres. Maybe a few larger.

**Gower:** And the soil just wasn't very good, really?

**Snader:** No. The soil is not suitable for ordinary farming. The farmers that we have there now are either... well they're dairy farmers and it's quite a struggle. And small crop farmers – no really prosperous farms in the area that I know of.

**LeDoux:** Just out of curiosity is the soil bad or is it terribly rocky or what is the major problem?

**Snader:** It's gravel.

**LeDoux:** Gravel.

**Snader:** Sand and gravel. And quite a bit of swamp.

**Gower:** You'd had the lumbering that had gone through here -- moved on north. Is that it probably?

**Snader:** Right.

**Gower:** And then these people were trying to get some other thing going and so they said, "Here's this soil, now we can farm -- the lumbering is finished."

**Snader:** Right. I remember one family in particular. This woman is still living at Finlayson. She's quite elderly and she's so very hard of hearing you can't even talk with her anymore hardly. But her father was an engineer on the Illinois Central Railroad in Iowa. And somehow or other he got the idea that he was going to invest in this farm at Finlayson and so he bought this large -- I think it must have been 160 acre farm at Finlayson. This was back in the early 1900s. And at that time his daughter -- this woman that I'm speaking of -- got married and she and her husband came up to Finlayson from Iowa, and they were going to live on the farm and farm it for this... this woman's father. And as you go to that farm now you see the great big barn and the other evidences of some really great dreams but it never materialized. They had children, the children have all moved away and even the farm is not what you would call a farm now. They have some fields that they -- they do some haying and they graze some cattle but it's not really a -- a productive farming operation.

**Gower:** Would you -- would it be your impression that this farm -- I mean that this church grew out of these people coming in here from various parts of the United States to be involved in this farming, then?

**Snader:** Yes.

**Gower:** I see. That would explain the Yankee thing here then.

**Snader:** Right.

**Gower:** Sure.

**Snader:** And also some of them were -- came in by marriage.

**Gower:** Oh yeah.

**Snader:** There was a Beck family that lived out on Rhine Lake just North of Pine Lake and one of the girls in this family somehow or other ended up marrying a man from Chicago. And he came out and they lived there and had their own place but they had never really had a farm in any real sense of the word.

**Gower:** Okay. I wanted to ask one another question on the -- what we were talking about there, just before. Then there was probably a relationship between the fact that the church didn't grow very much and the fact that the area didn't prosper too much.

**Snader:** I would say so.

**Gower:** Yeah, that's what it would sound like. And in fact maybe even more of the decline there in the 1920s, I guess it was, that you said they -- the late 1920s.

**Snader:** They were having pastoral problems then.

**Gower:** Oh, I see.

**Snader:** Trying to find pastors who could really work in the church. They had quite a list of pastors for such a short history. Between 1902 and 1972 they've had 1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-1-2-3-4-5-6-7-8-9-30-1-2-3-4-5. Thirty five pastors.

**LeDoux:** My God.

**Gower:** My gosh (laughter)-in 70 years.

**Snader:** In 70 years.

**Gower:** That's an average of two years for each pastor.

**Snader:** The Methodists, I guess, are kinda noted for this.

**Gower:** Yeah-for changing around but gosh. What -- how could they finance a pastor if they only had 12 members?

**Snader:** Well, they would get help from the district.

**Gower:** Oh.

**Snader:** And being a circuit-several churches being in on it, they could do it that way too.

**Gower:** Yeah. Because otherwise I don't see how they could possibly afford to pay for a minister--

**Sander:** No.

**Gower:** --at all.

**Snader:** No.

**Gower:** And – the -- now do they -- is this a joint financing of your--

**Snader:** No. I'm -- I'm two thirds time here and one-third time there.

**Gower:** Oh. I see. But what they do is completely separate financially from what is done over here.

**Snader:** Right, right. And they're doing very well. It's surprising how well they're doing financially right now. Paying a third of my salary and taking care of expenses and having a decent balance in the general fund.

**Gower:** Oh. And is this strictly on their own or--

**Snader:** Yes.

**Gower:** Not through the conference?

**Snader:** No-they're on their own. Pay all of their own bills and they're paying out \$900 to the conference besides -- in conference benevolences.

**Gower:** That would be like -- we were talking to a woman in the Swedish Baptist Church at Dalbo on Monday or Friday.

**LeDoux:** Friday, Friday.

**Gower:** And she was saying the same thing. They're -- they send, I don't know how much money it is, in there even though their membership is only-she said 100, but then I noticed in some of the literature she gave us it was about 80, at the one point anyway. So they're doing okay apparently. And now -- they don't have a minister right now but it's because they have a

three-fourths requirement, three-fourths of the cong -- of the voting people anyway in the congregation have to approve of a minister. And they've come within two votes.

**Snader:** Oh my. (Laughter ) Now the Methodists with their connectional system where the bishop appoints the pastor avoid that problem.

**Gower:** Yeah, right. Yeah-this Swedish Baptist Church was more like the congregation thing you were talking about.

**Snader:** Right, right, right.

**Gower:** John, what were -- you were going to ask--

**LeDoux:** I had one question. And I was wondering if from talking to some of the people that have been with the church for a long time, you mentioned that in the 1890's, I believe- early 1890's- they were meeting in homes, in this area and around Finlayson. Is that correct?

**Snader:** Right.

**LeDoux:** Okay, now as far as the area goes, around Finlayson, did the Hinckley fire kind of interrupt the whole process of settlement or did it bring out a whole new crop of people and drive old ones away or -- and how did it effect the church settlement-do you recall?

**Snader:** It's my impression that the Hinckley fire did not get far north of Sandstone. I haven't heard any talk about the fire over at Hinckley -- or even over at Finlayson. I don't think it reached that far.

**LeDoux:** It didn't go that far north at all. Okay. Did you have any other questions?

**Gower:** No, I guess not. We'll see if we can contact these other people and then see what we have in this.

**Snader:** Okay.

**Gower:** And so on. Is there anything else that you'd want to add here? Oh, yeah – no, I had one other question. How -- then your experience has been that as -- with your theological training you were able to fit both into this church and into the United Methodist Church at Finlayson--

**Snader:** Yes.

**Gower:** --without any difficulty at all.

**Snader:** Yes. Uh huh.

**Gower:** That—The -- so there must be a very strong ecumenical--

**Snader:** Yes.

**Gower:** --attitude here.

**Snader:** Well--

**Gower:** Or at least--

**Snader:** There's an ecumenical attitude on my part. And on the part of the Minnesota Conference of the United Church of Christ and the Minnesota Conference of the United Methodist Church. But ecumenical is not a popular word in either of these two churches.

**Gower:** Among the parishioners.

**Snader:** Their ecumenicity is not a conscience ecumenicity.

**Gower:** Well, when you go into the Methodist Church over there do you use Methodist materials -- and so on?

**Snader:** Right, right.

**Gower:** Oh, I see. Sure.

**Snader:** I told the Methodist District people when they were interviewing me about the church over there that I felt my responsibility is to interpret the Methodist Church to them as well as I can. And so I am trying to interpret the United Church of Christ to the people here as well as I can and I'm trying to interpret the United Methodist Church to the people there as well as I can.

**Gower:** That's very interesting.

**Snader:** And it works out very well. Because there are real values in both. And I enjoy it. I think it's a wonderful challenge and I think it probably is true that the feeling between the two churches has been growing stronger that is the -- the attachments between the two churches have been growing stronger. Not in an organizational way but just in the personal feelings of the members of one church towards the members of the other.

**Gower:** Do you have any kind of joint activities?

**Snader:** Yes. Yes. We've been increasing the number of joint activities. We've had joint Lenten Studies for three years now. And we had a joint lay witness mission last spring in which both churches were involved. They are very concerned, I would say, to maintain their identity but as long as their identity is not threatened, and the same thing is true with the church here, as long as their identity is not threatened they're perfectly willing to go out and do practically anything with the other group.



**Gower:** Okay. John anything else there?

**LeDoux:** I just had one last question related to -- this is related to Sandstone. Regard -- I take it the Federal Prison here is more or less -- is that one of the main industries as far as employment in the area?

**Snader:** It is a major institution. It's not as -- well, we've had other industries come in and so there's a broader base now than there has been in the past.

**LeDoux:** Now -- do you ever have occasion to -- like visit people there or is that just left up to a Chaplain? Or like -- you visit people there who might be of the United Church of Christ faith?

**Snader:** Very seldom. Occasionally but very seldom. We've had several people of Methodist background from the FCI come over the Methodist -- come over to Finlayson to have their children baptized. Like the husband would be an inmate and the wife would come and they would have a child they wanted to have it baptized so they would give the husband a leave of absence to go over the Methodist Church at Finlayson for the baptism of their child. And another time there was a young man who wanted to be baptized by adult baptism and so we baptized him in the river down here -- an FCI inmate about to be released. But they have full staff of chaplains -- both Catholic and Protestant. And the people in the FCI, the inmates, do not have many connections with the local communities. Their background is quite different in many cases. I don't think we even have any employees of the FCI in our Finlayson Methodist Church. We have some in the church here.

**LeDoux:** Okay. That's all the questions I have.

**Gower:** Okay. That concludes this interview.