FINNISH FOLKLORE AND SOCIAL CHANGE IN THE GREAT LAKES MINING REGION ORAL HISTORY PROJECT 1972-1978
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We'd like to begin, Pastor Michelson, by getting a little background on your childhood and also your parents. Where in Finland were your parents from?

They were from Kitiila, Finland, but as a young man he was a tailor and he went to Norway, the Finns call it "vesi saari". And there he established a tailoring business; he was married to my mother, whose maiden name was Emma Tie and the home that we lived in, father had his tailoring establishment on the main floor and mother, who was also a seamstress, she sewed for women, while he sewed men's suits and clothing, and then we lived upstairs of that home. But in 1900 we moved to the United States, Minneapolis.

Art: Do you recall why your father and mother took you to America?

Rev.: Well, father's health was getting poor and the doctor advised him to go to a "not-so-severe" climate because it is right on the Arctic Ocean, and it's far north and the winters are cold.

Art: What year were you born in?

Rev.: I was born in 1897.

Art: Do you have any brothers or sisters?

Well, I have only 2 sisters living now. Our family consisted of 3 boys and 3 girls. But there is only 2 of the girls living.

How many children were there then when you moved to this country?

There were 5.

And did you, do you yourself recall anything of the journey, or do you recall anything that your parents may have said about any particular incidents or hardships that occurred during the voyage over?

Well, very little, I remember that mother's one shoe had been stolen when we got off in Quebec, she could only find one of her shoes and so she had to come off the boat with one shoe on and one shoe off. And then I do recall, in 1950 I visited there, and our home destroyed as 90% of the town of was destroyed during the war and when I looked at our home which was in rubble, it was made out of bricks and they were all down in the basement, there were cement steps and wrought iron railings and those steps were there and those wrought iron railings, they were bent. But I recall those wrought iron railings, I remembered them.

I think we're interested in what kinds of things people brought over, not only the material possessions but the kinds of ideas and beliefs, were your parents already in Norway, were they strong in their Laestadian beliefs?

Yes, yes, they were. And of course my uncle had come here before and he was married to Lotta Laestadius, the daughter of Lars Levi Laestadius, provost, and they lived in Franklin, Minnesota and we came to them first, that was in June but then in the fall we moved to Minneapolis and father went to work for the Donaldson Glass Block store as a tailor.

Was there in Minneapolis established a Laestadian congregation or group?
Well, the group was there; they lived in a portion of Minneapolis—Aldridge and Second street. That was then an outskirt of Minneapolis. And there was a big field that was owned by a large company and they leased that land to people but with the specific reason or cause that if they needed the land inside of 90 days, then they would have to move their homes from it. And that portion then they called "Rawhead". They were all Finnish people who had settled there and every home had a cow and a chicken coop and some chickens and it was close to the grain elevators and we boys would—were allowed to sweep the empty cars for the grain and we gathered grain for the chickens and for the cows and in the summertime, then we herded the cows out in the field and at the same time, when we watched the cows, we played ball or something else like boys do. But the time came when the company needed the land and then we had to move from there. And I recall, father had died all ready then, and mother was working in a shirt factory sewing and my oldest brother who was 9 years older than I am, then he went to work and thus between him and mother they were able to keep the family going but when the time came to move, then we didn't have the means by which to buy a lot and to move the house. And there was a ungodly neighbor, they had no children, but in those days they called them "socialists", they didn't believe in God at all, so he made fun of mother who had talked to him about the Lord and now when we got into that predicament that we didn't have the money, then he would say, "where now is your God whom you trust in?" And mother says that, answered, that she believes that God stands behind his promise, that he will be there, father of the orphans and the (wife) of the widow, but time passed and the last notice was given that within 30 days if the house was not moved and it would be torn down. So mother who had trusted in God received a visitor who had known the family in Norway and he was visiting in America and was quite wealthy, so when he came in, mother began to rejoice and to thank God and said that he has heard her prayers. And the visitor was amazed and he said, what is this all about? For he hadn't heard that father had died and so when mother explained to him what had happened and he said then that I know that you have the means to be able to loan me the money to get a lot and to move my house. And I believe that God has sent you for that purpose. And I will repay it as soon as I am able. The visitor didn't say anything but it was only a few days later when he returned and he brought a deed for a lot and enough money to move the house to the lot. So that is the way that poor people often, trusting in God, will see that He is still a God of miracles that He has His ways of helping them.

Art: That's a remarkable story.

We moved to Cedar Lake Road then and a church was built on Humble Avenue close to Second Avenue and that church is no more because that district has been changed entirely. So we had a hard beginning but

Art: May I ask you what kind of spiritual influences led you to take up the preaching ministry, was it—did you feel "popping" of the spirit already in your early youth?

Well, of course, I was one who did not understand the Finnish language. For mother's language was Norwegian and we spoke Norwegian at home and in school it was English. And I did not come to know the Finnish language or understand it thoroughly even though I was sent to Finnish Sunday School and still I would be able to read the letters in the Finnish language but I didn't understand it. So it was quite difficult for me come to know the doctrine of the Laestadian so well in only what mother brought out. And of course I was a prodigal son, I didn't have the guidance of a father, although the guidance of a righteous mother is wonderful and her teachings were such that when God awakened me and I was far from home at the time, for it was during the World War I and I was out west in Lake City, Montana and there when they were shipping the wild horses to overseas to the French and the Italian government and I worked for Lakin Brothers at Mile City and we would
bring in herds of horses for I, too, had to go to work when I was 14 years of age, the same as my older brother and I had graduated from the 8th grade at Harrison School as the youngest graduate, I was only 12 years old when I graduated from 8th grade, and then I had 2 years of high school but mother when she got married again, my stepfather I heard him grumbling to mother that he's not going to feed and clothe that big boy, it's time for him to go to work. So I went to work.

At the age of 14!

Rev.: At the age of 14.

What was your first job?

Rev.: I delivered groceries for Zegcy Brothers and they had the largest grocery store in Minneapolis on Hennepin Avenue, and in fact my route grew so big that the first truck that they bought was given to me, I had the heaviest route, and I was then 15 years of age, 16, and I remember that I was one of the highest paid ones there, $15 a week. There were others getting $12 a week.

Art: When did you move to Lake City or Mile City, Montana?

Rev.: Well, I was 16 years of age when I was there and then later on when I was 18, then I--I was 19 then—that was in 1916 that I joined the Wyoming volunteers for the Mexican troubles when Villa came across and burned New Galos, New Mexico and we went after him. Of course, Pershing was our general, that was in 1916 and I was--when we were notified that those who wish to be discharged, then they could put their application into Washington and I put my application in and I think I was the last one who received a discharge for then early in 1917, then the United States declared war and of course, Pershing was the first general and our unit was incorporated into the Rainbow Division and they were the first ones that went overseas

Did you have any personal contact with Pershing?

Rev.: No, no. No, buck privates don't have any contacts with generals!

And so you were in Montana then working on this horse brigade or I don't know what your official title was, you were in the service—no, you were discharged

Rev.: Yes, I was discharged then but that was—I came home, I got home just a day before Thanksgiving Day, I remember, in 1916 and then it was the first of the year, 1917, when they declared

and that was a period then in Montana where you were experiencing an awakening

Rev.: Well, no it wasn't, I wasn't awakened then yet, that was in Montana, we went—when they struck oil in Wyoming, it was Graybull, Wyoming, then I was in the oil fields in Graybull, Wyoming, we were putting a pipeline through for—the refinery was being built. And of course the oil men were all from Oklahoma and it was there in Graybull, Wyoming, that I joined the Wyoming volunteers for the Mexican trouble. So that was in 1916. So we were taken to Fort D. A. Russell and there we were given mounts and we were mounted infantry, because they knew that all the men from Wyoming and Montana, they were horsemen, they were used to that and that's the reason that mounts were given us. But then it was in 1918 that I was awakened. Yes, well, 1917 already but I was then drafted by the government, or the government took over the railroads and I had experience in machinists work and so I was working the repairing of locomotives. And it was then that I was awakened and I received the grace: from God to repent and believe my sins forgiven. And naturally I was so enthused that I couldn't keep it to myself and I spoke with the friends, young friends with which I formerly
traveled in unbelief and with the result that several of them were converted. And it was during that time that I went to church that I couldn't understand the Finnish language and I'll never forget, it was Rev. John Oberg was called to Minneapolis and I attended the services there for 2 days, he was there a week, and it was the 3rd evening when I prayed that God would allow me to understand the sermon. And it was in the middle of his sermon, like a cloud lifted up, and I was able to follow him and from that time, then I began to understand the Finnish language and little by little, I was able to speak it and so that was another miracle that I consider that God performed and then when the Christians began to urge me to speak for they seen that many of the young people had been converted and that God had used me and I told them that I had a message to those who were not in the faith but I have no message for the old Christians, they know more about Christianity than I do, so, but they kept on urging and finally Pastor Gundry was the pastor in Minneapolis, and I said to him, I said I don't know what to do. He says, to me, why don't you go to the Moody Bible Institute? So that you can study fulltime the Bible so then I took his advice; I had already a Model-T Ford, I sold that and what earnings I had I went to Chicago and then I had

What year was that when you went to Chicago?

That was in 1920. And during the time in Chicago then I had an opportunity to witness because I was asking about where the Finnish people were gathered and they told me, there was one student in Moody, August Lappala, who said that he goes to the Congregational Church, it's the Lihty-Seura, well, anyway it was a Mission Group and he invited me to come along and I did and there was—Dr. Stenman was the pastor there—he was a professor in the Union Seminary and when he introduced me to Dr. Stenman, then Dr. Stenman says, well, we'd like to hear you witness what God had done for you, so I did, and every Sunday Dr. Stenman would want me to speak and so it came to pass there that there were several young people that were convicted and converted; and I recall that one time I was sound asleep in the dormitory and when I was awakened, it was 1 o'clock in the morning, by the one who was at the desk, in fact we had to sign in when we came into the dormitory, if we left, we had to sign out again, and he came and awakened me and said there was young man downstairs who wanted to see me and said it was a matter of life and death, he says, I didn't want to wake you up but when he says it's a matter of life and death, he says, I came here. Do you want to come down, I says, yes, and I dressed and went down and soon as I saw this young man I knew that I had talked to him already at the services that evening. And so I went out with him and soon as he got out, then he began to confess his sins and he only lived 2 blocks from the Bible Institute and when we got to his room, he fell down on his knees and he asked that if the grace of God belonged to such a sinner as he was. So I urged him to believe his sins were forgiven in Jesus name in atoning blood and he had a partner who was awakened when we came in and he got up from his bed and he wanted to receive the blessings of forgiveness of sins and we had a joyful service there, didn't realize that we probably got a little loud until someone knocked on the door and says that quiet down, it's 3 o'clock in the morning. So when I came back and signed in again, then the following morning, Dr. Gray who was the head of the Moody Bible Institute, he called me to his office. And he says that, can you explain this to me, that you signed in at 10:30 and you signed out at 1:10 and you signed back in again at 3:05. Where have you been? So I had to tell him the whole story. Well, that same week or Saturday when there was general assembly that all the students were to be at the auditorium

(end of tape)

Was that the Auditorium that you mentioned Dr. Gray?

Rev.: Yes. He spoke and I remember he began by saying that "God works when we sleep". That was his topic and during his sermon, he brought out how it was that this week God had been working while we were sleeping and he used one of our students
to help a person who has such a serious matter that it was life and death to him and course he didn't give any names or anything. But from then on he never questioned where I was if I came in later or not. And it was the next year when I was at Moody then that services were conducted in homes and I remember we were in Acron's Apartment and it was a 4-room apartment and we had a service, it was on Thursday evening when the--it was the maid's day off--Thursday was the maid's day off--and they came from Winnetka and Oak Park, there to our evening service and there were about a hundred that had crowded into that 4-room apartment and then it was that Dr. Dickinson, who was the head physician of the hospital in ---- well, anyway, he stated, he was there at the services, I didn't know, first time I had met him, but he says when there are so many of us, why do we not have a ---- establish a congregation of our own. And it was decided so that the Board of Trustees was chosen there and Dr. Dickinson became the chairman, I was elected as a minister and my duty was to find a church that we could rent and I rented the—one large Sunday School room in the Vedder Street Presbyterian Church. And we began to conduct services every Sunday and Thursday. And thus the first Apostolic Lutheran Church of Chicago was born. And then it was that I got married and

Did you meet your wife at Moody or in Chicago?

Rev.: No, I came to know her in Minneapolis. That is, before I went to Moody but I--you see I was 27 years of age when I got married--so it's

Could you mention your wife's maiden name, too, so we'd have that?

Yes, she is Mary Mikki

Had her parents come from Finland?

Rev.: Yes, her parents were from Finland, her father was from Finland but her mother too was from Norway. So that her home was in Brainerd, Minnesota although she was born in Ishpeming, Michigan.

Art: Was her father a miner?

Rev.: Her father was a miner, he first lived in South Range and she was graduated from Jeffers High School there but then they moved and he was working in the papermill in Brainerd.

Art: So the 2 of you were married and you began a ministry together then in the Chicago area.

Rev.: Yes, well, we were there for only a year after we were married. Then we came back to--well, when our first child was born, she wanted to go to Brainerd and her old home and then we moved to Minneapolis and I became the assistant to Rev. Gunery but I continued my work as a machinist and toolmaker so that I did not plan on being a pastor fulltime business because it was a good trade that I had and I had an awful struggle when the time came to put my full time in the work of the Lord because I was already a foreman in Erickson's Tool & Machine Company there in Minneapolis. But I made a deal with God. I'll never forget because God reminded me that if--no matter how good job I had or income, it was, if it took my health away what good would that be. So I promised that I would take a fulltime work and as long as he gave me my everyday bread that I would continue but if the family began to suffer then I would take it as a release, he was releasing me from this work and for St. Paul says that "he that careth not for his family has denied his faith and is worse that a heathen." So I accepted the call then to Esko congregation, Esko, Minnesota, and that was in 1932. And I was there then until 1937 when for 5 years, then I accepted a call for Hancock.
Just to go back a little bit—that was quite a decision to make because you made it right during the depression, didn't you?

Yes, it was during the depression alright

What were the effects of the depression on the people in Esko? Were they feeling it quite severely?

Rev.: Well, yes, they were. But Cloquet has a big paper mill and wood conversion mill. And they were working and better off than a majority of the cities, communities in Minnesota. But it was like all ministers have to acknowledge that none of us get rich, that we don't, at least I haven't made that demand at all, all I demanded was everyday bread and the Lord has blessed us to this date. And has given me good health and so I have continued working in his vineyard. But here I had a large territory to cover—of course I covered quite a large territory in Minnesota, too; I went out on the iron range from Esko and then when I was here, I had many congregations to take care of.

I wonder if I could ask you a question just before the '30's, I was reading briefly through Saarnivaara's work to get a little background and he notes in his book that, it really was in 1928 that the Apostolic Lutheran Church was founded.

Yes, that's right.

Were you directly involved in that founding?

Well, not exactly. I wasn't involved in it but I was appointed as the head of the clergy bureau of our church and then the statistician. So then, well, I was in Minneapolis at that time and I could deal with—it was mostly the railroad companies that provided passes for the clergy and traveling on home mission work so I had contact with the railroad companies and then statistical records.

Art: I'm wondering if you could mention something about the founding principles of the church and the movement, how did they differ, say, from the other branches of the other Laestadian movement?

Well, in 1928 there was not a great separation of the congregations and of course the invitation was given to the Apostolic Lutheran congregations for they had been independent congregations up to this time, that if anyone wanted to join the national federation, then they would be sent an application. And so that's how they joined one after another until they were 62 congregations; I think that finally formed the federation.

And those that did not join perhaps wanted to remain independent or

Rev.: Yes, they remained independent, then I imagine, I've heard that they have some connection with the—in Finland—well, anyway it's what they call the Vahholiset there in Finland. Keskusyhdistys. Although they are all called the Apostolic Lutheran Church but now there are the First Apostolic Lutheran Church and the Independent Apostolic Lutheran Church and the Old. So they are all under the same heading but they do not belong to the federation of the Apostolic Lutheran Church of America.

Art: You, from the very beginning of the Apostolic Church, you've been quite active in the Sunday School emphasis in that movement, haven't you?

Rev. Oh, yes, I've been in the young people's work and in establishing Bibleclasses so that of course I also, perhaps, was the first one to institute English, that the Sunday School should be conducted in English and confirmation. Because I realize that like in confirmation, students would come with the Finnish Catechism,
Bible Histories, and, but then when I asked them the meaning of the words, they didn't know, and I said to the parents, I do not consider confirmation school is for the purpose of learning a language, it's for the purpose of learning doctrine of Christ. And I will not teach children language that they do not understand and then confirm them. That I want them to understand it and so I began to conduct them in English.

Art: Roughly, was this in Esko or Hancock or before?

Rev.: It was in Minneapolis already

Art: Oh, already in the late '20's and early '30's?

Rev.: Yes. Because Pastor Gunery wanted me to take over all the Sunday School and the Bible study and the confirmations for they had new children, he said that you can work so well with the young people but he says I cannot because we never had any children. So it was from there and of course, the same thing when I went to Hancock. But there were those who accused me of belittling the Finnish language when I demanded that I teach in the language that they understand. And I told them that I don't belittle any language if you want to teach your children Finnish, then that is--the home is the place to do that and not expect that they should be taught in Sunday School or confirmation or Bible class, that that should be conducted in Finnish language and that the children would be told that if they wanted to understand the doctrine, then they had to learn Finnish. I said I didn't consider the language so important.

Art: Did you conduct services in English, too, at that time?

Rev.: Yes. I conducted services in English. From the very beginning because at first I couldn't speak anything but English, and Norwegian.

Art: It was a personal necessity but it was almost a blessing that you had to proceed that way, I suppose.

Rev.: Well, yes, I guess it was. But from Minneapolis I would go once a month to Black Earth and Mount Horab, Wisconsin, that is by Madison, Wisconsin for there was a group of Norwegians that came from Norway and Norwegian Christians and they couldn't speak English so I went there to preach in Norwegian to them. And the majority of their children are now in Seattle, Washington; I've known them from childhood. So it's a blessing the more languages a person knows and I wish I was able to speak in many more languages. Especially in the Efik language in Southeast State of Nigeria there where our mission headquarters is urging---the Apostolic Lutheran Church of Nigeria has 7 parishes with 52 congregations and there are over 7,000 negroes there.

Art: Oh, boy! This was originated by you and others in the Apostolic Church

Rev.: Yes.

Art: Could you describe a little bit about its founding and how it got started?

Rev.: Well, I received a letter from there in Ecora, Apavia, that--in that letter it said, come to Nigeria and help us. And so I wrote to them, it was Pastor Esien who had sent the letter, and he--and I asked him if they were affiliated with any church or any mission society and they said, no, that they were independent congregations. There were 10 of them. And they urged me to come out there. They says, that, Andrew, speak only the word of God. Well, I decided that I would go. I--we were in Lake Worth, Florida when I made the decision to go there and I recall that I was asked by the pastor of the Evangelical Lutheran Church there in Lake Worth, I knew him already when I was in Esko there, he was in Cloquet, Ollila, Pastor Ollila, to have
a service in his church. And so it was announced over the radio and everything and I was amazed.

(end of "partial" tape)
Andrew Mickelsens honored for 50 years service to Lord

HANCOCK — Fifty years of service to the Lord and numerous congregations of the Apostolic Lutheran Church were recognized by nowhere else than the Hancock and Linwood, Minnesota, and Detroit congregations Sunday afternoon in the church on Franklin Street.

On Saturday evening in the church parson, the family and friends gathered to remember the Golden Wedding Anniversary of the couple which falls on today, Sept. 3.

Guests Sunday included Mr. and Mrs. Philip Rupke and Dr. Ralph Jantzen, president of Summit College.

In addition communications were read from the Rev. A.B. Anderson of Duluth, the Rev. Eldon Lammers of Southfield, the Rev. Wolfram of the Gosport mission, Governor William Milliken and later in the afternoon a telegram from the Seattle, Wash. congregation.

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Representing the people of Nigeria was Lugard Etuk "Mickelsen", who calls himself the adopted son of the Mickelsens. He, his wife and four children are presently residing in Prairie View, Texas where Etuk is working on his second master's degree while returning to his homeland in December.

Jerry Dinkins Sr. a former member of the board of elders of the church and one of the instrumental members on the planning committee of the new campus to the church were present at the recognition program. They were the communications from out of town friends and the pastor presented a story in behalf of the many services the Rev. Mickelsen, his wife and family had done for mankind and the church.

This means more to me than anything else now that I'm married. His life should be a challenge to you as much as it is to me.

The Rev. Wayne Jantzen of Eau Claire, Minn., was one of the many persons inspired by the Pastor. He recalled several incidents in his life while a student of Summit College's Theological Seminary and how the pastor called upon him for his first sermon at the pulpit one Sunday morning. It was a sermon that inspired the audience to find out, I'm sure, if I was a believer in faith.

He cited the many sacrifices that were encountered by the family and read these two verses from Proverbs 20: 8-17.

Just walk in integrity. "Most men will prove every one his own goodness, but a faithful man who can find?"

"The just man walks in his integrity; his children are blessed after him."

The Rev. Jantzen said many of the audience which filled the church to capacity were due to Pastor Mickelsen's and his wife's endeavors. "May God bless you richly and give you strength to labor onward. May he pour his graces abundantly upon you through Jesus!"

Miss Sylvia Etuk, the Sunday School superintendent when the Mickelsens arrived, said the church had not been so blessed with a resilient pastor before 1937. Many have been counseled by the pastor since that time.

He quoted Proverbs 11:23 and said the pastor was not seeking honor for himself but that double honor was his. "It is not what a man has done, but what he has accomplished, " he said.

"How can God use me? The pastor's life was one of faith, love, tears, love and faithfulness. My family received the grace to receive through them.

Even though we have lost him as our regular pastor he will always be with us. God has blessed us and we pray that the good Lord will bless him and we must in that home that God has prepared for us."

The adopted son, Lugard Etuk, responded, "I have been a mission to Nigeria when my country was in search of the true word of God. When I came to Nigeria I met the people and realized God's word. Thousands of souls were converted and today the Holy Ghost works in the hearts of the people."

The Rev. Mickelsen, in his address, thanked his family and friends for their greetings and letters of gratitude from Sweden and the country of his adoption.

"What has done will never be forgotten. He taught us what it is to be a Christian. He has adopted me to his home. I will always have a home here. My visit will be with you even after I leave for my homeland in December. In writing my thank you for my blessings, gave my heartfelt thanks to God and want to dedicate my thesis to you. Very God be with you!"

He then presented the church board of Elders with a basket on behalf of the board and the sentiments that all have had spiritual benefits from the guidance of the Rev. Mickelsen. This was the second year of the Hancock congregation since 1934 and a member of the board for all but a few years of the congregation.

The Rev. Kenneth Hendrickson of Minneapolis emphasized the words, "happy" and "joy" in his church message, referring to the first commandment and a passage in Proverbs, "Your children shall rise and call you blessed."

He recalled how he was 21 years of age when he came to Hancock to enter Summit College and how he had grown with the family and church. He said many of today will express the same paths that the pastor has in their future years.

Dr. Jantzen, Rupke, responded Dr. Ralph Jantzen extended his appreciation and the wishes of Summit on behalf of the college. He recalled his visits in the church in his earlier years and how he had learned how to prepare his sermons and study was done for the pastor's wife in Minnesota and the work she did.

Finish women always had their liberation and Mrs. Mickelsen, one of the leaders, he said.

"Religion has to be personal deep in the heart of man. I salute you and congratulate you. You have been patient, kind and understanding. I extend greetings on behalf of Summit College."
Cong. Philip Ruppe was somewhat at awe as he said it was his first time to speak in front of a church audience. His relationship with the pastor and deaconess, Norma and Naomi, were told and he offered his wishes for many good years of active life. "What you have done has been for the best to your church," he related.

Mrs. Mickelesen offered her appreciation to everyone, the children and grandchildren for the songs they sang and for Congressman Ruppe and his wife for taking time from their busy schedule to be present.

She cited the need for discipline in the rearing of children today and related how she and her dear friend, Mrs. Edward Isaacson, had been taught as they were in a military school when they went to school at Pinecote under the late Fred and Cora Jeffers. She said the 10th Psalm has always been an inspiration to her. "It is important to have the Bible as one's criterion," she emphasized. "The Bible takes precedence over any literature. I always tell those persons planning to marry to pray for guidance in selecting your life's mate."

Credit to church, community
Of L'espanol Rik (Mickelesen) she said, "He has been a credit to the church and the community since he came here in 1967."

"The fear of the Lord is the beginning of wisdom," she related. "Tell the President, Mr. Ruppe, when you have occasion to speak to him that we pray for him. If we have a famine in our land it is because of the guilt of the nation."

Pastor Mickelesen told his audience that the reason he has spent 50 years in the service of God is because of the 16th verse in the 15th chapter of the gospel of St. John: "Ye have not chosen me, but I have chosen you, and ordained forth fruit; and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

"This verse has been laid on my heart and has forced me to go forward. One cannot be afraid for God says, 'Lo, I am with you always even unto the end of the world.'"

"Today I am asking the Father in Jesus' name that He will bless you all who have come."

"In all humility I must say I did not choose the Lord, but the Lord chose me. I had to stop sowing my wild oats too."

"The essence of the gospel is, Son be of good cheer, thy sins can be forgiven thee. There is still better in store for us and for this I thank God."

Thank you for coming to honor me and my family. May God bless you all."

A poem, "Remembering," written by the cláses was read during the program and took the audience in a span of seven minutes through the highlights of the Mickelesen's 50 years of service at the church.

The couple's celebration was attended by the church pastor, Mr. James, the other children of the pastor and his wife, their 15 grandchildren and Mrs. Mickelesen's sister, we present for the observation.
HANCOCK—A program of recognition and appreciation for the long years of faithful service by the Rev. and Mrs. Andrew Mickelsen will be Sunday, Sept. 1, at 3:30 p.m. in the Apostolic Lutheran Church on Franklin Street. All friends of the Mickelsens are welcome to attend both the service and the buffet dinner that will follow in the church parlor.

Pastor Mickelsen has served the Lord for 50 years; 37 of which were spent at the Hancock church. He recently retired from the role as minister of the Hancock church although he still continues to pursue his field as speaker and spiritual counselor. The congregation has elevated him to pastor emeritus and the National Church Federation board on which he has served continuously as president since 1949 has voted him honorary president for life.

During his 50 year span of ministry he has answered requested missions to Alaska, Finland, Norway, Sweden, Nigeria, Guatemala, and Liberia. The latter three areas he visited in 1937, 1969 and 1972. He has served all corners of the American continent.

For many years, he has ministered in both the Finnish and English languages, not only in the many churches of the national federation but also on the airwaves on Sundays.

Both the Rev. and Mrs. Mickelsen have authored books. What is not generally known is that the pastor is also a writer of poetry and has a hand written folio of his verse.

Pastor and Mrs. Mickelsen have been married for 50 years, and are celebrating their golden anniversary this weekend.

They have two sons - Jim of Bloomington and David of Minneapolis, Minn.; four daughters, Naomi (Johnson) and Norma (Nemeth), Joyce (Tibbe) of Missoula and Faith (Wolfe) of DeWitt, Mich. All their children have families honoring them as proud grandparents.

Mrs. Mickelsen has been the Hancock church organist for many years ably assisting her husband in his services and in many other ways. The couple firmly believes in this Bible passage:

"Thou art my servant; I have chosen thee and not cast thee away. Fear not thou, for I am with thee: be not dismayed, for I am thy God; I will strengthen thee yea, I will help thee yea, I will uphold thee with the right hand of my righteousness." (Isaiah 41:9,10).