

THE SHEPHERD'S LOVE

New York Mills Apostolic Lutheran Church • 315 Main Ave South • New York Mills, MN 56567 Vol 4 No. 14

October 2025

From the Pastor's Desk



I came across this article written by Pastor Don and published in the Christian Monthly, the newsletter of the Apostolic Lutheran Church of America, and found it a blessing. It was republished in November of 2022 but I'm unsure of when it was written. I'm thankful for Pastor Don and Vi, for their mentorship, friendship, and faithful ministry. May it be a blessing to you as well.

God's
Nicholas Kandoll

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1:18

We see the word "come" many times in the Scriptures. "Come" can be a word that foretells future events. "Come" is also a word of invitation or a call.

The Word of God has always called men to follow the Lord. Yet despite

the call, mankind has always rejected repentance and living faith. In the Old Testament we have some examples encouraging the people to repent. *Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. (Jeremiah 35:15) But my people would not hearken to my voice; and Israel would none of me. (Psalm 81:11) Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. (Isaiah 65:12)*

(Isaiah 55:1)

My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations. (Hosea 9:17) And sent forth his servants to call them that were bidden to the wedding: and they would not come. (Matthew 22:3)

Before ascending into heaven, Jesus gave His disciples a commission: that they go to all nations preaching repentance and remission of sins, teaching them and baptizing in the name of the Father, and the Son, and the Holy Ghost. This preaching is always to be an invitation for sinners to come to

Jesus Himself continued to call all to come unto Him. *Come unto me, all ye that labour and are heavy laden, and I will give you rest. (Matthew 11:28)* Again, he sent forth other servants, saying, *Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. (Matthew 22:4) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. (Matthew 22:9) In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. (John 7:37)*

The apostles continued the same knowledge of the truth. (1 Timothy 2:4) *He which testifieth these things saith, Surely I come quickly. (Revelation 22:7, 12, 20)*

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. (2 Corinthians 5:20) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:16) The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (2 Peter 3:9) Who will have all men to be saved, and to come unto the

In the book of Revelation there is a three-fold call unto Jesus because He is coming soon. *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. (Revelation 22:17)* Three times in the last chapter of Revelation He tells us that He is coming quickly. *Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book... And, behold, I come quickly; and my reward is with me, to give every man according as his work shall*

As the body of Christ we are to continue the same message that has been preached before by men of old. The Word of God and the message are the same yesterday, today and forever. We pray for the Holy Spirit to give us love for lost souls, and also that the Holy Spirit would open the ears of those who are outside of God's kingdom to repent and believe. May God bless His Church so that His name would be glorified.

God's Peace,
Pastor Donald Salo

Eugene M. Bartlett, born in 1885, taught in singing schools throughout the South and founded the Hartford Music Company in 1918. He brought gospel music into churches large and small. In 1939, when he was 54, Bartlett had a serious stroke. Partially paralyzed, he was virtually confined to a bedroom. No more could he travel and encourage churches in their singing. No more could he teach students, as he loved to do. But he could still study the Bible. Writing was laborious; he struggled to put words down on paper and to put notes down on a score. But that's the way he wrote his last song, "Victory in Jesus," a song filled not only with hope and cheer, but also with solid theology gleaned from his Bible study.

*I heard an old, old story, how a Savior came from glory,
How He gave His life on Calvary to save a wretch like me;
I heard about His groaning, of His precious blood's atoning,
Then I repented of my sins and won the victory.*

CHORUS

*O victory in Jesus, my Savior, forever,
He sought me and bo't me with His redeeming blood,
He loved me ere I knew Him, and all my love is due Him,
He plunged me to victory beneath the cleansing flood.*

*2. I heard about His healing, of His cleansing pow'r revealing,
How He made the lame to walk again and caused the blind to see;
And then I cried, "Dear Jesus, come and heal my broken spirit,"
And somehow Jesus came and bro't to me the victory.*

CHORUS

*3. I heard about a mansion He has built for me in glory,
And I heard about the streets of gold beyond the crystal sea;
About the angels singing, and the old redemption story,
And some sweet day I'll sing up there the song of victory.*

CHORUS

Psalm 116:

¹⁶ O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

¹⁷ I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

¹⁸ I will pay my vows unto the LORD now in the presence of all his people,

¹⁹ In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.



Repentance

The Lutheran Confessions see repentance differently on several points. First, they insist that you need to repent, regardless of who you are. Second, they teach that repentance is not something you do. God works repentance in you. Third, they teach that repentance does not consist only of works, and the Augsburg Confession and the Apology do not include works as part of repentance. How does that work?

In the Augsburg Confession, Melanchthon writes that “strictly speaking, repentance consists of two parts. One part is contrition, that is, terrors striking the conscience through the knowledge of sin. The other part is faith, which is born of the Gospel (Romans 10:17) or the Absolution and believes that for Christ’s sake, sins are forgiven.”^[1] In the Apology Melanchthon adds that if someone wants to add as a third part “fruit worthy of repentance, that is, a change of the entire life and character for the better,” he will not oppose that three-part definition.^[2] But in the Augsburg Confession and the Apology works are a fruit of repentance. They follow contrition and faith, the two proper parts of repentance.

Contrition

Contrition is “the true terror of conscience, which feels that God is angry with sin and grieves that it has sinned. This contrition takes place when sins are condemned by God’s Word.”^[3] Contrition is an interior condition, a fear and terror in the conscience that feels God’s wrath against sin. To give a scriptural example, Melanchthon quotes Psalm 38:4, 8: “For my iniquities have gone over my head; like a heavy burden, they are too heavy for me. I am feeble and crushed; I groan because of the tumult of my heart.”^[4]

Contrition in the Lutheran Confessions is passive, worked in man by God’s law. Melanchthon identifies Paul’s language of “putting off the body of the flesh” and God “making dead” as examples of contrition. Faith alone “makes alive.”^[5] Dying and rising are works God does in a person.^[6] Scripture puts these two works of God together under repentance.^[7] Likewise, in the Smalcald Articles Luther speaks of contrition worked by the law. True contrition is passive contrition worked by God’s

law, not “manufactured repentance” devised by the person.^[8]

Faith

Faith in Christ—the belief that for Christ’s sake, their sins are forgiven—cheers, sustains, and enlivens the contrite. This faith obtains forgiveness, for it grasps the forgiveness of sins offered for Christ’s sake.^[9] Melanchthon includes faith as part of repentance. Luther also places faith immediately after contrition. Those who know through repentance (and here Luther uses “repentance” in a narrow sense as only contrition) that they are lost are prepared to receive the Lord and his grace through faith.^[10]

Within repentance, the Lutheran Confessions draw careful distinctions to clarify that contrition and works do not obtain forgiveness. Faith alone does.^[11] The Formula of Concord excludes contrition and good works from the article of justification. The Formula observes that while faith cannot exist with a wicked intention to sin (that is, in a heart without contrition), and good works follow justifying faith, contrition and works do not merit justification.^[12]

Works

What about works? There are two complementary arrangements of works and repentance in the Confessions. The first arrangement appears in the Augsburg Confession and Apology, where good works follow repentance. Works are fruit, commanded by God, that repentance should produce.^[13] As noted above, Melanchthon does not object to including works in repentance alongside contrition and faith. Luther includes works in the Smalcald Articles as he summarizes the preaching of repentance: “You are all of no account, whether you are obvious sinners or saints (in your own opinions). You have to become different from what you are now. You have to act differently than you are now acting, whether you are as great, wise, powerful, and holy as you can be. Here no one is godly.”^[14] Here works are included with contrition in the preaching of repentance. And no one escapes this call to repent.

[1] Augsburg Confession XII:3–5. This (and all subsequent translations) from Paul Timothy McCain, Robert Cleveland Baker, Gene Edward Veith, and Edward Andrew Engelbrecht, eds., *Concordia: The Lutheran Confessions: A Reader’s Edition of the Book of Concord* (St. Louis: Concordia Publishing House, 2005), 64

Local Food Shelf

We will keep a food shelf box at the church so people may continue to drop off food items whenever they have something extra they would like to share.

Church Information

Apostolic Lutheran Church
315 Main Ave South
New York Mills, MN 56567
218-385-2166

Pastor Nicholas Kandoll
218-316-1365

Office Hours
Monday-Thursday
9 a.m.-noon

Church Website
www.nymalc.org
View live or archived services

Federation Website
www.apostoliclutheran.org

Kitchen Chairwoman
Norma Tumberg
218-385-2046

Care To Share
Sheila Keskitalo
218-639-9017

Newsletter Editor
Norma Tumberg
218-385-2046
bryan_norma@arvig.net

If you want to be added or removed from our mailing list please contact me. All newsletter items to be considered can be emailed to me at the above address by the 20th of each month.

Echoes of Mercy
Radio Broadcast
920 AM KWAD

Sunday mornings
English at 8:05 am

Sponsored by
New York Mills, Spruce
Grove
and Menahga Apostolic
Lutheran Churches

Sunday Schedule

Sunday School 9:15
Adult Bible Study 9:30
Worship @ 10:30
Holy Communion
1st Sunday of month.

If you choose to watch the services online and would like to donate to the church please send checks to:

Louise Amberg-Jokela
206 South Broadway #107
New York Mills, MN 56567

Thank you to everyone that has taken the time to send contributions. It is greatly appreciated!

Meals/potluck
will be served **monthly**.
Group 7 for October
Group 8 for November

The serving group will make the main dishes for **potlucks** (unless announced otherwise) and others are asked to bring salads or desserts.



Looking for
volunteers to
help with
coffee and
cleanup.

NYM Emergency Food Shelf

FOR EMERGENCY HELP
CALL NYM CULTURAL CENTER
218-385-3339

CONNIE WARNER
218-385-2853 (work Mon–Thurs)
218-385-3669 (home)

TERESA MUCKALA
763-843-3269

KAY TOUGAS
218-298-0272

ALL INFORMATION
IS CONFIDENTIAL

LOCATION
400 S WALKER AVE
NEW YORK MILLS, MN

FOOD SHELF HOURS

9:00-NOON and 4:30-6:30

June 30, 2025

July 28, 2025

August 25, 2025

September 29, 2025

October 27, 2025

Usage limit 1 time per month

CHURCH BOARD MEMBERS

JACOB AHO - CHAIRMAN
DARWIN ROBERTS
TOM MURSU
DEAN PERALA
MARC TUMBERG
DARYL HUWE
CHRIS ROBERTS