

A CANADIAN REFORMED MAGAZINE

TO ENCOURAGE, EDUCATE, ENGAGE, AND UNITE

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JAN 21, 22

Clarion

Unintended Consequences
King Radbod of the Frisians (2)
For Such a Time As This



Clarion

Clarion: a trustworthy and engaging magazine, widely spread and read in Canadian Reformed households and beyond.

To equip God's people for his glory, in faithfulness to Scripture, as summarized in the Reformed confessions, Clarion adheres to the following core values:

Confessionally Reformed
Loving in manner
Attuned to current issues
Readable and Reliable
In Submission to Scripture
Open to constructive criticism
Nurturing Christian living

What's Inside

Greetings! In this issue you'll find a thoughtful editorial by Rev. Eric Kampen on what might be some unintended consequences of introducing weekly communion. As government restrictions surrounding the coronavirus continue to be a factor burdening church life, the United Reformed Churches in Ontario recently held an office bearers' conference to discuss Christian responses. You can read a summary of their stimulating discussions. Were you waiting to learn what happened to King Radbod of the Frisians? Wait no longer and enjoy Mr. Keith Sikkema's second and final installment!

Issue 2 brings us the brand-new quarterly column Podcast Review by Mr. Lucas Holtvlüwer, a young man I happen to know quite well 😊. Podcasts and magazine articles can dovetail nicely to provide us with stimulating ideas and information. Filling out Issue 2 are our regular columns Treasures, New & Old, Ray of Sunshine, and Clarion Kids. And don't forget to read the press release of Classis Ontario South to learn about a new pastor in our federation. Enjoy!

Peter Holtvlüwer

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EDITORIAL COMMITTEE:

Editor: Peter Holtvlüwer
Managing Editor: Laura Veenendaal
Contributing Editors: Eric Kampen, Jason Van Vliet, Matthew VanLuik

GENERAL INQUIRIES

CLARION 8 Inverness Crescent,
St. Albert AB T8N 5J5
Email: editor@clarionmagazine.ca

ADMINISTRATIVE CONTACT

CLARION Premier Printing Ltd.
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EDITORIAL

Unintended Consequences

You can't explain the riches of God's Word in sound bites

Many will be familiar with the term unintended consequences. This refers to outcomes of an action that were not intended or foreseen. One can think of the introduction of rabbits in Australia, where they had no natural predators. Their rapid increase led to the destruction of crops and soil erosion. One can think of the emergency relief payments during COVID, meant to tide people over during the lockdown, but which became a disincentive for some people to return to work.

Weekly communion?

I think of this when it comes to the desire for more frequent, even weekly, celebration of the Lord's Supper. Articles advocating this have appeared in *Clarion* over the years. The most recent was in the July 24, 2020 issue. This desire for more frequent celebration is also evident in efforts to remove the qualifier "For the Second Service" from the Abbreviated Form for the Celebration of the Lord's Supper, as well as efforts to have the next general synod approve some shorter forms for testing in the churches.

Now, I have no issue with encouraging more frequent celebration of the Lord's Supper. In the congregation I serve, we have moved from the minimum four times per year, as specified in the Church Order (Art 60), to six times per year. I have no issue with some more form options, especially shorter forms. Where I see a problem is in advocating weekly celebration. This is where I see unintended consequences.


Pressure on the preaching

The unintended consequence I see is that the effort to elevate the Lord's Supper will diminish the centrality of the preaching of the gospel. This is prone to happen because a celebration of the Lord's Supper takes a certain amount of time. All those who have experienced the use of the current form, followed by the actual celebration, doxology, and thanksgiving, know that the minimum time for this in a larger congregation, with Lord's Supper in the pew, will be at least thirty minutes. If the congregation comes to a table, it will be closer to forty-five minutes. Some of the shorter form suggestions I have seen may reduce the process by about ten to twelve minutes. Realistically, suppose a shorter form is used and the celebration is done reverently, it will still take about fifteen to twenty minutes of a worship service.

Over the years of leading worship services, I have noticed that, as a rule, congregations have a certain attention span. Ministers do well to aim for a worship service that is at the most seventy minutes long. That allows for a thirty- to forty-minute sermon and about twenty-five to thirty minutes for the other elements of the liturgy. Weekly Lord's Supper is going to make the service fifteen to twenty minutes longer. I don't think it is the desire of most members to have longer services. Not that they don't want to worship, but we are human, with human attention spans. Plus, there are many little children sitting in the pew, for whom sitting for sixty to seventy minutes is already quite an accomplishment. So, there will come the unintended consequence of pressure to shorten the sermons. No doubt, some sermons would benefit from being a bit shorter, but generally, it will take about thirty minutes to do justice to a text. You can't explain the riches of God's Word in sound bites.

Potential outcomes

What happens then, is that the secondary means of grace, which has a supportive role, begins to undermine the primary means of grace, cutting into its time. Furthermore, with its place in the latter part of the service, there is also the potential unintended consequence that this secondary, supportive means of grace, is lifted up to the same level as the primary means of grace and perhaps even above it. Coming after the sermon, it will come across as the climax of the service and so there is a subtle opening towards sacramentalism.

Unintended consequences, by their very nature, are not anticipated. When proposing anything new, it is always important to think through what the unintended consequences might be. Perhaps the fact Reformed churches, in general, were not persuaded to go to weekly Lord's Supper celebration over the course of many centuries, reflects an awareness of the consequences on the primary means of grace in worship, namely, the preaching of the gospel. Whatever is done, that primacy must be maintained. 



Eric Kampen *Minister*
Canadian Reformed Church
Orangeville, Ontario
rev.e.kampen@gmail.com

TREASURES NEW & OLD :: MATTHEW 13:52

A Lasting City

“For here we have no lasting city, but we seek the city that is to come” (HEBREWS 13:14)

The text above is well-known and frequently used. When one is transferred to another city, or accepts an appointment elsewhere and needs to move to another country, he may well say, “Here we have no lasting city.”

Many of us have ancestors who migrated from another country. When asked why they were leaving all that was good and familiar in their native land, they may well have answered that it does not really matter where one lives on this earth, for here we have no lasting city. In other words, we cannot hold on to what we have here or elsewhere, for sooner or later it will all slip out of our hands or be taken away from us.

It is a text that may be used when one retires from his career or profession. Here we have no lasting city, not only when it comes to where we live, but also as it relates to our daily work. A person may work for many years, but the day comes when he teaches his last lesson, completes his last project, or makes his last sale.


Life is about changes and transitions. As you reflect back upon your own life (even upon the past year), you can speak about many changes: birth and death, marriage, new careers, new places to live, and the examples could be multiplied. As we think about the year that has just begun, many of us anticipate changes. You may be excited about some of them and dreading others.

These may be real instances of the transient nature of life; and yet, despite the changes we experience, even the big ones, life continues. However, this life too will come to an end. Eventually we will all come to the end of our lives. As Psalm 90 says, we will all return to the dust from which we were taken. We are like grass that is fresh in the morning but fades and withers in the evening.

Life is fragile, transient, like a vapor, like a dream. We’ve felt that this past year perhaps more than in many years. We do not have a lasting city here. This is something we need to hear and meditate on, don’t you think? Not only because of the ongoing pandemic and the fleeting nature of life, but also because we tend to sink our roots deep into the soil of the city and of the world. Our tendency is to hold tenaciously to the things of this present life. But we should not, because what we see is not going to last. We should hold what we have here loosely. We

seek another city, the eternal one. We seek the new Jerusalem, which will come from above.

The first readers of this letter needed to hear this. They were experiencing persecution and had begun looking again at the old Jerusalem, to the temple and the sacrifices, the liturgy and the temple service. The thought of returning to the old patterns of worship and life was comforting. But they needed to understand that Christ had fulfilled every aspect of the Old Testament service. The temple, all of Jerusalem, was about to be destroyed by Rome (AD 70). The old Jerusalem was not an enduring city. They were to look for the new Jerusalem.

And so do we. We, too, need to look for the new Jerusalem. There is a better country, a better city coming down from above—the new Jerusalem. Let us join with the church of all ages and places as we await with anticipation that beautiful city. 

For Further Study

1. In Matthew 6:19-21 what does our Lord Jesus teach us about treasures?
2. In Matthew 6:25-34 what does Jesus instruct us about the transience of this life?
3. What does Revelation 21 say to us about the new Jerusalem?



George van Popta *Minister emeritus*
Jubilee Canadian Reformed Church,
Ottawa, Ontario
gvanpopta@gmail.com

FROM THE PUBLISHER

Dear Reader,

Some of you have let us know that the Year-End issue did not arrive before the end of last year, a fact we sincerely regret. Allow us to explain. A bit of a “perfect storm” contributed to this delay. High shipping and mailing volumes around Christmas normally create a backlog, something that has only increased during the last couple of (COVID) years. Paper supply has been affected by diminished availability and by supply chain issues generally. On top of that, we made some mistakes and did not meet our planned schedule for preparation and production of this issue. For all this, we apologize. Our plan is to schedule 2022’s year-end issue a couple of weeks earlier to ensure it gets out in time. The Lord willing you’ll be able to read the “Christmas Clarion” this year on or before Christmas Day.

No doubt you will have noticed that our first issues of 2022 have also been delayed. Unfortunately, this is largely due to a difficult situation in the life of our designer, Matt McClay. Before Christmas, Matt’s wife Shirley was hospitalized. Her condition was serious, and Matt was occupied with getting the care she needed and visiting when possible.

Shirley’s condition generally deteriorated over the last five weeks. Sadly, shortly before going to press with this issue, we received the news that Shirley had passed away. Please join us in praying for Matt and his family at this difficult time.

Thank you all for your understanding and rest assured that we remain committed to publishing Clarion on its usual schedule of once every second week. 🙏

William Gortemaker

Editor's Note: See Issue 1 for Part 1. As mentioned previously, this is a story meant to be read aloud to children so kids. Take some time and enjoy it together as family!

King Radbod of the Frisians

(Part 2)

Radbod was not like his father. He had listened to the druids. His gods had whispered to him in the leaves of an oak forest. These gods included Odin and Thor, Frigga, and others. Thor was the god of thunder, riding his blazing chariot like a lightning-rod through the ominous sky of thunderstorms, loudly banging its sides with Mjolnir, his battle-hammer. He even had a day of the week named after him: "Thurs-day." Frigga, the goddess of love, engagement, and marriage, was the queen of the Valkyries; her carriage was pulled by two delightful kittens. Friday was named after her.

Radbod also worshipped Balder, the god of light and piety and goodness, as well as Tyre, the god of war.

Radbod the Tyrant

Radbod ruled like a tyrant over the Frisians. When his Frankish enemies to the south became stronger, Rabod marched his Frisian armies out to drive them back. When the Saxons to the East prevailed, Radbod's only thought was to muster his troops to defeat them. His wars cost a lot of lives and a lot of money, and he would tax the Frisians to raise it. If a subject couldn't



CHARLES MARTEL, THE CHRISTIAN CONQUEROR.

pay, he became a slave, or Radbod would apply torture. He was ruthless and relentless because he believed in his pagan gods and wanted to serve them only. He must be true to them, for his mind was set on one day going to Valhalla with Odin, his mighty warrior ancestors, and the lovely Valkyries, to hunt, to win, to feast, and to drink mead.

With that goal in view, Radbod one day sent out his Frisian army to Utrecht (or: Trajectum), on the edge of his realm, where a missionary had built a Christian chapel. The missionary was supported by the Frankish king. How dare he! How dare he infringe on his realm! That was an attack on Radbod's gods and his pagan beliefs! He, Radbod, would defend his land, his people, his beliefs, his gods! His army pounced and burned down the chapel. The missionary fled.

But the Franks wouldn't let Radbod get away with it. King Pepin II of the Franks led the counterattack in the bloody battle of 692 and defeated Radbod and his vicious Frisians. Now Radbod must allow missionaries back into his Frisian lands. He had no choice, but he greatly resented it.

Willibrord

A few years later, the church in Utrecht was rebuilt. There was a new missionary now, Willibrord. Like Wilfrid, he came from the islands of the Angles and the Saxons across the North Sea and

spoke a language similar to that of the Frisians. He preached and taught and baptized and became known as the apostle of the Frisians. Several others helped him spread the gospel. Over time, as before many Frisians believed and were baptized, and they built churches. The Lord was winning the battle against Radbod. Even though Satan and Radbod were against him, the Word and the Spirit of Pentecost conquered many hearts for the Lord!

In 716, Radbod was an old man, but he wouldn't give up. He gathered his Frisian armies once more. He hated the Franks and the God of the Christians, and he rose up against Charles Martel, Pepin's son, the new king of the Franks. They engaged each other in battle at Colonia and Radbod won. The missionaries fled; several were killed. Radbod again destroyed the churches in his lands and replaced them with pagan shrines. It seemed like the pagan king who did not want to know God would win after all. It seemed like Satan would win.

But the following year, Charles Martel, the Christian king of the Franks, took revenge and drove King Radbod back deeply into his Frisian territory. Again, King Radbod had to promise that he would allow Christianity in his territory. Would Radbod allow his Frisian people to hear the gospel, to turn to the Lord, to be saved from God's wrath and be baptized? Would he repent? Would he himself turn to the Lord? Would Willibrord be able

to finish bringing the gospel to the Frisians? Would the Holy Spirit of Pentecost work with the Word and bring conversion and salvation?

It did not seem to be so. A feast was being prepared in the land of the Frisians. The druids checked animal livers and guts and announced that the gods wanted a certain young man named Ovo to be hanged and sacrificed. King Radbod trusted that his gods would be kind to him if he would sacrifice Ovo, and that he would then be able to defeat the Franks and their Christian God. And if he died in battle . . . certainly the Valkyries would carry him over the rainbow to Ash-gard and Valhalla and his golden throne in Glads-home! That made him glad, and he smiled.

Ovo and Wulfran

A helper of Willibrord was there, Wulfran. He stepped towards the proud old king. "Don't sin by killing the innocent young man Ovo. God in heaven does not want to have the young man sacrificed! He will punish you!" But Radbod laughed a mocking laugh and shrugged it off. "Let your God save him, if he can!" he taunted.

Wulfran prayed to the Lord, "Please Lord, save Ovo!"

The druids took Ovo up to the gallows on a small platform. They put the noose around his neck. They kicked him off the platform so he would suddenly drop and break his neck. But look—the rope broke! Ovo fell to the ground, unharmed... he then stood up and looked around! The Lord had heard Wulfran's prayer!

Everyone fell silent. They looked at Radbod. What would their king say? They looked at the druids in the woolen robes. What would they say? What would happen next? Radbod hesitated. He didn't ask the druids to check the animal livers and guts. He had seen the miracle of the broken rope, of the living Ovo, and believed that his own gods had failed him. He went by his own gut feeling and spoke, surprising everyone, "It is the will of the gods that he goes free!"

Wulfran corrected him. "Not the will of the gods, my lord the King, but it is the will of the God of heaven and earth that he would not be killed! Oh, God, thank you for this miracle!"

Ovo was freed, delivered from death on the gallows. He wanted to listen to Wulfran and learn about his God who had saved him! He believed in the Lord Jesus Christ and was delivered from eternal death. He was baptized and became an evangelist to his own Frisian people. Many more Frisians now believed. The Word was preached and the Holy Spirit worked in the hearts of the Frisians. Even Frisian leaders followed the Lord and renounced Odin and Thor.

Baptism for Radbod?

Not long after, near the place where the miracle of Ovo happened, a baptismal basin was set up. Wulfran was there, and so was Radbod. He had agreed to be baptized, to give up fighting against the Lord Jesus Christ. He would humble himself and become a servant of the true God.

Wulfran stepped forward, closer to the baptismal basin. Old King Radbod stepped forward, closer to Wulfran. Wulfran took Radbod by the hand to help him step into the basin and baptize him into the Name of God the Father, the Son, and the Holy Spirit. With one leg in the water, the King stopped and looked at Wulfran. "Wait!" he ordered. "When I die, Wulfran, where will I be? Will I meet my brave warrior-fathers in Valhalla?"

Wulfran hesitated. What was the King up to? Then he told him the truth, "Do not stray now, my lord! Your fathers died without faith, without hope, and without baptism! Certainly they will be damned forever!"

The King pulled his one leg out of the basin and stepped back. He took a deep breath, shook his head with the long grey hair, and proclaimed, "I'd rather be with my fathers in Valhalla, than with the Franks in the heaven of the Christians! I will not be baptized!" Wulfran gasped. How deep the disappointment! How he had hoped to baptize King Radbod of the Frisians, to celebrate the victory of the gospel over paganism!

God's win

Shortly after, Radbod knew he was going to die. He called for Willibrord, the apostle of the Frisians. We don't know why he wanted to talk to him. Perhaps the Lord worked a change of heart in him after all. But Radbod died before Willibrord arrived.

Radbod died, but the Lord's work continued. Radbod's son, Adgild II, ruled in his stead, and allowed the gospel of Christmas, Good Friday, Easter, the Ascension, and Pentecost to be freely preached among the Frisians. The Holy Spirit had been poured out at Pentecost, and worked in the hearts of foolish Galatians, of conflicted Corinthians, of clever Romans, and now also of pagan Frisians. The darkness of paganism left the land of the Frisians to make room for the Light of the gospel of salvation. The rainbow was now a sign of hope in God's faithfulness. The druids lost. Radbod lost. Satan lost. God won. He continues to do so, even today. 📖



Keith Sikkema

Semi-retired from Covenant Canadian Reformed Teachers College and still teaches Church History and Foundations of Curriculum courses
sikkemak@gmail.com

Editor's note: The following is a summary of the talks given at the URCNA officebearers' conference held in Sheffield, Ontario on November 26-27, 2021.

For Such a Time as This

The URC churches of Ontario recently gathered at an officebearers' conference entitled "For Such a Time as This." Hosted by Zion URC of Sheffield and convened by Covenant URC of Wyoming, the goal was to think through the nature of the challenges the church has faced, is facing, and will continue to face in light of the increasingly anti-Christian society we find ourselves in. This includes the increasingly anti-Christian government we are ruled by. The event featured four speeches and two panel discussions, along with singing, food, and fellowship, over the course of a Friday afternoon and Saturday morning.

Fear in the church

Pastor Mitchell Persaud gave the opening address on "Fear in the Church" by expounding on the causes and consequences of fear, and then setting before us the cure for fear. We easily succumb to fear when we forget that God is on the throne or when we think that we can control all circumstances—only

to realize we can't. Fear prompts people to do many immoral things to protect themselves. Not being fearful should not make us foolish; instead, we ought to take reasonable precautions. But the fear of God will dispel all other fears. Our secular governments do not have the cause of Christ at the forefront, but we must! We should not bombard ourselves with messages of hopelessness as this will drive us toward fear. We must recognize that there are fears on the one hand of people getting sick and dying, and also on the other side of government overreach and tyranny. Since God is watching over us, we must not live in fear!

The church and submission

The second topic, "The Church and Submission: The Basis and Limits of Derived Authority," was capably handled by Pastor Joel Dykstra. Christ perfectly fulfills God's plan for the advancement of his kingdom, the plan that Adam failed to advance. While we cannot find exceptions in the Bible to being submissive



Panel: Pastors Tony Zekveld, Harry Zekveld, John Bouwers



Four speakers: Pastors Joel Dykstra, John Bouwers, Mitch Persaud, Harry Zekveld

to authority, we can see that there are limits to authority and submission. We must not equate obedience with submission; we must always speak of and to our rulers with respect, even if we must disobey them in order to obey God. In our day, power is often confused with authority; and apart from God, man finds grounds for authority in anything but God. Sphere sovereignty was discussed, along with Reformed teaching which reminds us that the civil government ought to remove every obstacle to worship and the spread of the gospel (see Belgic Confession, Article 36).


The church and worship

On Saturday morning Pastor John Bouwers addressed us on “The Church and Worship.” He began by asking if it is a case of “some assembly required,” as we might see on a box from Ikea. We ought to focus on the beauty, glory, and delight of worship, and our assembly is required for the glory of God, the good of our own soul, and for the good of one another. As our assembly for worship might at times be contrary to the government, we must be mindful of our witness and still do so respectfully; we are to worship “before the nations.” Churches have no right to exclude anyone from coming to our services due to vaccination status, etc. Our governments do not understand our obligation to worship, and when we see them restrict churches, we should not be quick to attribute this to malicious intent. Through all of this, we are not to pick a fight, but instead stir up love and good works in each other. In our trials, we should look up and see that our redemption is drawing near.

Church, witness, and state

The closing speech on “The Church and Its Witness to the State” was delivered by Pastor Harry Zekveld. We are political pilgrims,

and thus a peculiar people in this world. Our key witness is submission. While our conduct ought to be honourable among the Gentiles, we are also antithetical in our submission to human rulers. We don’t submit for their sake, but for God’s. Even if we disobey, our conduct should make those who see us wonder why we do this so differently, and not as rebels. We don’t want to be known as anti-government or as being ungovernable. While we are concerned about our outside witness, our first concern is for God and his honour. Our freedom is to serve, to do as we ought, not as we like. Praying for the “peace of the city” where we are exiles ought to be emphasized, so that we can spread the gospel. Christ is training us through this time to be ready for greater trials and suffering to come. When we are being oppressed, we should reach upwards in prayer and outwards in good works. This does not mean that we cannot pursue court cases, but if we do, it should be for the good of our neighbour—and we must not place our hope in these things.

The panel discussions answered practical questions that arose from experience and related to the topics at hand. It was repeatedly emphasized that the specific actions of one church might be different from another, and that this is to be expected as circumstances vary. Livestreaming services is not ideal, and should be taken as an exceptional circumstance, not as a replacement. Despite disunity over specifics, we must hold on to each other with open hearts and find ways to elevate Christ rather than issues. 

Peter Vogel and Brian Zegers

Pastor Brian Zegers is a missionary with *Word of Life*, a mission to the Muslim community in Ajax, Ontario.

Peter Vogel is his missionary assistant.

Word of Life is a mission of the Salem URC of Bowmanville.



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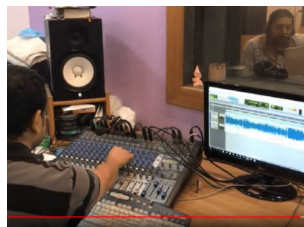
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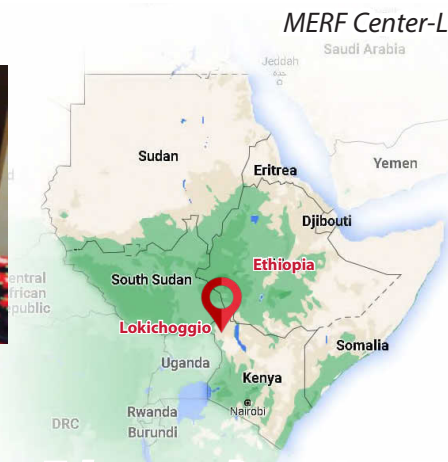
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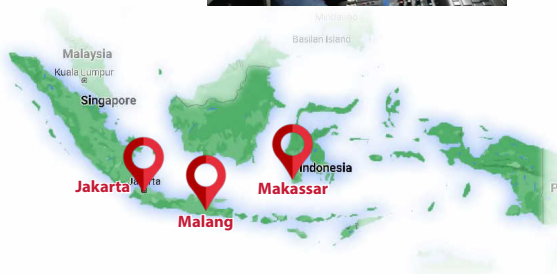
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Biblical Training



Children outreach



CLARION KIDS

AMANDA DEBOER

LORD'S DAY 1

Do you ever go to your Dad or Mom for comfort when you are scared? Maybe they will hug you and tell you everything will be fine. God comforts us too. He comforts us by teaching us that we are his children. We belong to God all our lives! Being God's children means that when we tell God we are sorry, our sins are forgiven. Do you remember the Bible story of Jesus on the cross? That is where he died for our sins. Now we are forgiven. Being God's children also means that God the Father is always watching us. In fact, not even a hair can fall off our head unless he allows it! And the Holy Spirit works faith in our hearts so that we love and serve God better. God is so good. He cares for us so well, doesn't he? How comforting!

Draw lines to show what Lord's Day 1 teaches us about how God comforts us

Jesus	works faith in our hearts
Father	died for our sins
Spirit	always watching over us

Use your Bible to fill in the missing words of these comforting verses.

Psalm 46:1

"God is our _____ and strength, a very present _____ in trouble."

Isaiah 43:1b

"Fear not for I have _____ you; I have called you by name, you are _____."

PODCAST REVIEW

Editor's Introduction In this new quarterly column, Lucas Holtvlüwer, co-host of Reformed Perspective's Real Talk podcast, reviews a podcast and provides helpful information on its host(s), purpose, content, and audience. If you have a podcast you would like reviewed, please send him your suggestions at lucasholtvluwer@gmail.com. You can listen to Real Talk anywhere podcasts are found or by going to realtalkpodcast.ca.

Relatable

with Allie Beth Stuckey

For this initial installment of the podcast review column, I would like to draw the readers' attention to a particularly worthy selection—*Relatable with Allie Beth Stuckey*. *Relatable* is a podcast distributed by Blaze TV, a right-wing American media company, and hosted by thirty-year-old Allie Beth Stuckey, a Reformed Baptist based out of Texas.

Now, before any easy assumptions are made or conclusions are jumped to, I would like to assure readers that this is not just one more political podcast in a long line of tiresome and repetitive political podcasts. What separates Stuckey from the pack is her ability to dig beneath the surface issues of the day and explain the theological and moral roots of the many problems we face in our increasingly divided and godless society. While she provides analysis from a politically conservative bent, she is always quick to return to Scripture and is generally quite gracious with opposing viewpoints and areas of Christian liberty.

Stuckey's background

To better understand *Relatable* and its mission to provide an "upbeat and in-depth" analysis of "the latest in culture, news, theology & politics from a Christian, conservative perspective," we must first consider the backstory of its host. Starting in 2015, Stuckey realized she wanted to make a difference and get involved in politics. Her initial foray into the political arena involved her going around to different college sorority groups, speaking to young women and encouraging them to get involved and vote in the primaries. She quickly realized that this was something she enjoyed doing, and, because of the many questions she was getting from the young women she spoke to, she started a blog called the Conservative Millennial.

That blog steadily picked up traction and, when combined with some viral videos and a high degree of persistence on Stuckey's part, was enough for the management at The Blaze



MacArthur (Reformed Baptist pastor and author), and even former president Donald Trump. Despite her lack of formal theological training, Stuckey has grown into a faithful and reliable source of biblically-based commentary. As of the time of writing, she has accumulated a library of over 500 episodes, which are conveniently organized by topic on her website alliebethstuckey.com.

Aimed at young women

The primary audience of *Relatable* is young women, as Stuckey herself writes on her website, saying that “in these ever-chaotic times, my goal is to help young women think critically and biblically about the world around us.” However, much of the content Stuckey produces is useful to a far wider audience. She possesses a particular knack for honing in on the real touchpoints of our culture in such a way that Christians of different political stripes are able to at least acknowledge a shared set of facts, from which they can decipher a proper, biblical response. If you are interested in getting to know Stuckey’s theological beliefs further before jumping into some of her more political and cultural content, I would recommend checking out episodes 132 (Predestination: Do We Have a Choice?), 137 (5 Solas and Reformed Protestantism), and 143 (TULIP: The 5 Points of Calvinism).

Overall, I would recommend keeping tabs on *Relatable*, the topics Stuckey covers, and the guests she interviews. While the frequency of the episodes can be too much for some, as most are forty-five to sixty minutes, she regularly puts out encouraging and enlightening podcasts that many *Clarion* readers would benefit from. After following her for a number of years, I can say that she has notably improved in her role as host and interviewer, and it will be exciting to see where she can take *Relatable* in the next 500 episodes (the Lord willing), as she seeks to help her listeners “build their worldview upon the truth of God’s Word.” 📌

Lucas Holtvlüwer
Co-host of Reformed Perspective’s Real Talk podcast
lucasholtvlüwer@gmail.com

to grant her a job as a social media manager in 2017. From there, Stuckey continued her part time cultural commentary until she was given a contributor role at The Blaze. In 2018, she signed with CRTV (who merged with The Blaze later in 2018 to form Blaze TV) and started *Relatable* as a weekly podcast. Since that time, the frequency and audience of *Relatable* has grown tremendously, reaching tens of thousands of listeners across the world with four episodes per week.

Wide array of topics

Stuckey tackles a wide variety of socio-political, cultural, and theological issues on *Relatable*, including abortion, biblical womanhood, gender and sexuality, Reformed theology, self-love, critical theory, and education. While some of her podcasts are solo episodes in which she often dives deep into a particular area of doctrine, the majority of her podcasts include a guest interview, with notable recent names including Seth Dillon (The Babylon Bee CEO), Al Mohler (President of the Southern Baptist Theological Seminary), Ben Shapiro (Daily Wire co-founder), Voddie Baucham (Reformed Baptist pastor and author), John

