

# The Presbyterian Guardian



**IN THIS ISSUE:**

# MAKING A GENEROUS GIFT IS ONE THING...

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for an emergency?

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## Letters

### More Catechism needed

Last week the Rev. Benson Male told me that the Shorter Catechism with proof-texts had been translated into Arabic and that 22,000 copies had been printed. He handed me a copy with a picture of himself in it. I said, "Ben, much as I would like to take it, I simply have no time to read it today!"

Naturally, I thought of the Orthodox Presbyterian Church. Could we have 22,000 copies printed (in English), enough for each family to have a copy?

Could we have a minister, perhaps retired, or a team of retired pastors, give a brief exposition of each question and answer? Would those who mimeograph our local church bulletins consider placing an insert into it weekly?

Perhaps also our pastors could preach a series of sermons, based on Scripture, but guided by the order of topics discussed in the catechism.

Mr. Male told me that a group of Arab people requested instruction in the truths of Christianity. "What would you like me to use as a guide, the Bible?" "Of course the Bible, but what we need is guidance through the Bible; it often reads as a series of loosely related stories. Please, Mr. Male, teach us the Shorter Catechism." That is what he is doing now. With some enthusiasm he said to me, "The Shorter Catechism is the best evangelistic instrument I know."

This pleased me no end. For I long knew that it is the best *organizational* instrument the Reformed Churches have. When the Russellites [Jehovah's Witnesses] and their many fellow deviates come to my door in teams armed with tracts, they quote the Bible. Do you believe in God? Of course we do. Do you believe in Jesus the Son of God? Of course we do. But when you, courteously, point out that the Mohammedans also believe in God, the pantheists also believe in God, etc., etc., but not in the God of John 3:16, they are in a great hurry to leave.

Dr. Machen told me that his mother taught him the Shorter Catechism and

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that he recited it to her at the tender age of ten. There are Shorter Catechism Christians and non-Shorter Catechism Christians.

Just now I spoke of the many *isms* of our day; but time flies. The *Confession of 1967* is evidence enough and more to prove that there are many who boast themselves as being adherents of the Westminster Creeds, but who have perverted the gospel. They say, Lord, Lord; but the Lord knows them not. They are shepherds who eat but do not feed the sheep. Will someone write a new *Against the Heresies* for today?

Cornelius Van Til  
Philadelphia, Pa.

### Too many "labels"

The book review, "A Fresh Wind," is noted [*Guardian* of June 1976]. The author's labels — Separatist Fundamentalism, Open Fundamentalism, Establishment Evangelicalism, and New Evangelicalism, to which he adds the Young Evangelicals — would seem to be quite an accurate description of the present scene.

But I have often wondered how much damage has been done by this labeling. Would it not be far better for all of us who claimed to be saved by God to be concerned with one thing: Are we being biblical in our living? The biblical approach is the only important factor.

We who accept the doctrinal system of the Westminster Standards as a faithful presentation of biblical truth must be certain our views of separation, of evangelism, of the church, etc., are biblical. And by "biblical" we mean consistent with the Reformed faith. Anything less than this is error and should be avoided, whether we are young, middle-aged, or old.

This is the way the "wind" should blow.

Leonard T. Van Horn, pastor  
Centreville, Alabama

### McIntire's "Mistakes"

A Bible Presbyterian minister recently wrote to the *Guardian* [Aug/Sept. 1976], chiding the editor for discourtesy to Dr. McIntire in bringing up the issue of McIntire's opposition to many things conservative, if they were not identical to

(Continued on page 7.)