

set a distasteful precedent for future events in the church and in a sort of backwards way would make further establishment of orthodoxy difficult.

c. Within the framework of the body a number of legislative items have been of special interest:

(1) the revision of the confession of faith, 1903, was the culmination of many years of suggestions and requests for some changes...two chapters were added and some wordings that had proven difficulty in the newer evangelistic thrusts were altered...but the total amount of change was very slight. The challenges of Briggs, et al, were mostly bypassed in this work.

(2) a new book of common worship was produced in 1910 and this, too, was the fruit of a long discussion regarding higher and lower church policies. The shift of the arguments was to make the worshipful life less individualistic on the one hand and more appreciative of the mystical on the other.

(3) the fundamentalist/modernist controversy haunted the denomination in the period 1910-1929. Increasing attempts were made to require clergy to be adherents to the "five fundamentals" but these attempts were generally frustrated at the level of the General Assembly. Liberalism was growing in the denomination and its power was in the unwillingness of the presbyteries to have dealt with theological defection when it occurred. Like many other things...the longer one waits the harder it is to take a satisfactory action.

(4) Following the reorganization of Princeton in 1929 and the loss of the evangelical educational foundation, a number of Presbyterian--ordere, parachurch organizations were founded. Best known were Westminster Seminary and the Independent Board for Presbyterian Foreign Missions. This latter body was considered a considerable affront to the denomination and in 1934 all Presbyterian ministers, etc ., were ordered by the General Assembly to remove themselves from it. Those who did not were eventually forced from the church.

(5) In 1967 the doctrinal standards of the Presbyterian Church were revised to admit other doctrinal statements, including the Barmen Declaration, to be on equal footing with the Westminster documents for the theological status of the church. The widening of the doctrinal standards would eventually move into polity as well with the required ordination of women to the eldership and ministry.

(6) As with the Episcopal church the Presbyterian church has suffered in membership. Many left it for the Presbyterian Church in America and many evangelicals have gone to