

--securing a larger combined influence for the church of Christ in all matters affecting the moral and social conditions of the people, so as to promote the law of Christ in every relation of life.

--the assisting in the organization of local branches of the council to promote aims in local committees.

Some limitations were accepted in the organization and some were imposed to make the council more palatable. Among these was the agreement that the council was not to be a binding power or to make polity for local churches. Constituent bodies would not lose their individual credibility.

Obviously some weaknesses existed in the structure and we mention these two:

--The lack of solid theological posturing

--The obsession with social issues

(3) Development of the FCC

Of the 28 bodies who formed the group, only 25 were actual signatories of the charter. Incorporation was opted in 1912 and finished in 1924. Among the incorporators were Drs. Cavert and Robert E. Speer.

A system of commissioners for government was adopted on a broad scale to implement the actions and governings of the council. It was the idea whereby a study commission composed of varying personnel would study a problem and offer recommendations to the council. The latter were not binding but reflected the ideas of the parties of the commissions. These study commissions often brought in strange ideas (interesting how liberal thinkers often get to the top of these) but if the recommendation created too much heat the council simply noted it as a conclusion and not the agreed on end of the council. This is oversimplification and my feeling is that the study commissions usually showed the real nature of the council. Very controversial was the commission for a just and lasting peace after 1941. Hitler, and later Stalin, incidentally