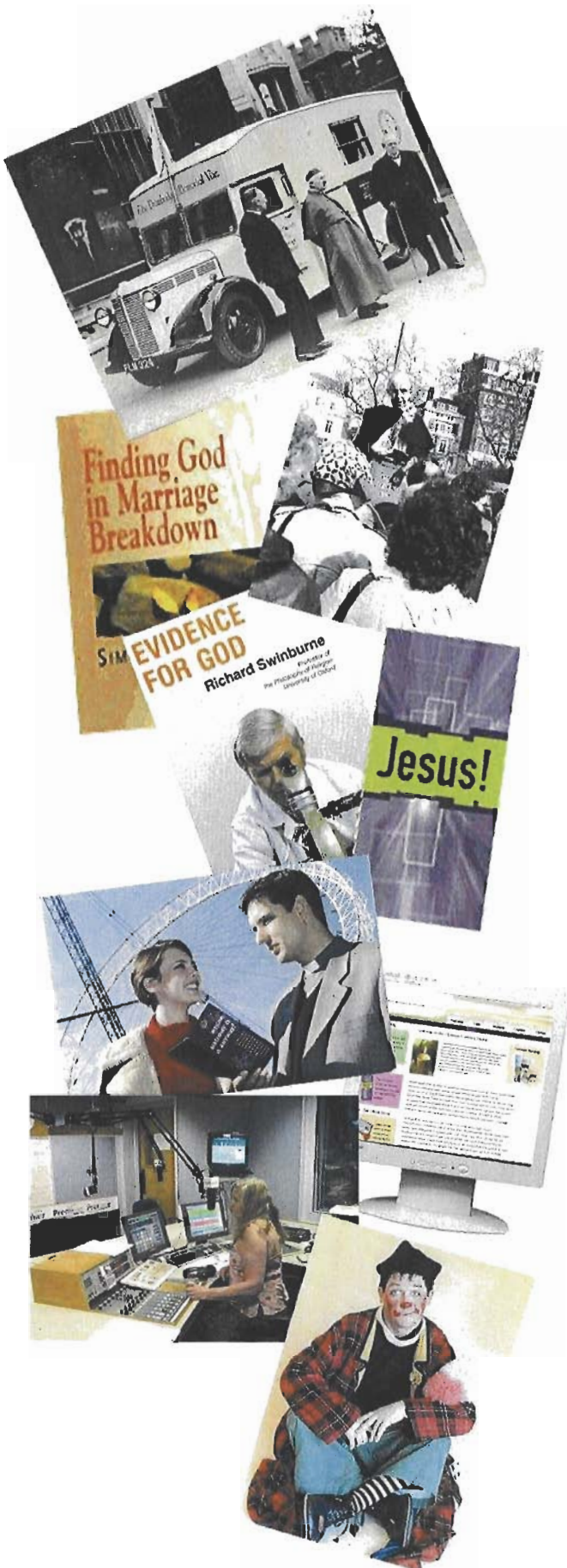


The **Christian Evidence Society**



A History



THE COVER MONTAGE

When we open a book for the first time, some of us like to 'read' the pictures straight away. Others will want to read the text and then remind themselves about what they have read by looking at the pictures. This book only has pictures in the montage on the front cover. Here are some clues about the nine pictures, numbered from the top, and the page numbers that refer to each topic.

No.1 This is the Drawbridge van.
 What happened to it? Why Drawbridge?

 See p.6 and p.39.

No. 2 What is happening at Hyde Park Corner?

 See p.6 and p.37.

Nos. 3, & 4. Publishing booklets has always been part
 of CES work

 See p. 16 and p.15.

Continued inside back cover

A HISTORY
OF
THE
CHRISTIAN EVIDENCE
SOCIETY

By

The Reverend John W. Gann MA

Published 2005 by
THE CHRISTIAN EVIDENCE SOCIETY (incorporated)

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FOREWORD

by

The Rev. Canon Donald Gray PhD CBE, Chairman 1992-2001

In a 'mission-shaped' Church, what is defined as evangelism is not the only weapon in the armoury as it faces a seemingly post-Christian society. All down its one hundred and thirty five years history the Christian Evidence Society has borne witness to that other style of presenting the truths of the Gospel – a credible and reasoned apologetic.

Both the evangelistic and the apologetic approach try to take seriously the seeker's starting point. But the apologetic tends to affirm it saying, in effect, 'see how much you already agree with us', while the evangelist would prefer to challenge with such phrases as 'see how much you need to change'.

In the history of Christian theology the apologetic approach has long constituted the defence, by argument, of Christian belief, taking the critic's questions and problems seriously. By seeking for common ground, or shared criteria of rationality or morality, this method hopes to build up a case for Christianity against objections. This is exactly what St Paul did when he debated with the Epicurean and Stoic philosophers of the Areopagus or when he made his defence before King Agrippa.

We are indebted to John Gann for bringing the history of the CES right up to date. The days of the soapbox may be long gone, but the Society continues in its vindication of the facts and evidences of Christianity. It believes that modern techniques such as drama, broadcasting, the internet, and even clowning, can and should be harnessed in the service of the gospel.

PREFACE

by

The Rev. John W. Gann MA, Trustee 1982-2005

The idea of having a history of the Society was suggested in 1998. It grew out of the need for Trustees to understand how their small society had found new strength and purpose. Previously the only history known to exist was by the Rev. Dr. Gordon Huelin. Written in 1983, this gives a brief but very useful account of why and how the Society was founded in 1870 and an outline of developments in the next one hundred years. The Trustees have decided that it would be helpful to print the history in this booklet.

To appreciate the change of direction in the 1980s it is necessary to look in more detail at what the Society was like in the period immediately before. Thus I begin with a sketch of its work in the 1960s and 1970s. They can only be described as years of decline.

In this task I have received much help from two trustees: Major Nigel Bovey, who read the proofs and Ged Clapson, who designed the cover montage. Our Administrator, Harry Marsh, has also given a good deal of time to the project.

My wife, Hilary, has shown great forbearance as the history has been a constant theme for far too long.

Finally, without Robert Gartan at the Tetbury Copy Shop I would never have begun to consider publishing this little book myself. I hope it will be of more than academic interest to those who read it.

YEARS OF DECLINE 1960 to 1980

In 1960 we find a set-up that must have been in place for many years. The Society had an office that was situated in Grand Buildings, Trafalgar Square, London. It also owned a van, apparently not a great asset, as it was sold for £10 in the early 60s. The office was staffed by the Secretary and two ladies. Miss Holt retired in 1961 after thirty three years service and was granted a pension of £2 per week. Miss Shanks resigned the following year. Neither seems to have been replaced.

The Secretary was the Rev. H. F. Harfitt, who was also Rector of St. Mary-at-Hill in the City of London. The office was moved to his church shortly before he died in September 1962. He had served the CES for twenty five years and regularly took his stand as a speaker on Tower Hill. His death seems to have marked the beginning of a great change in the Society. It is no wonder that 'The future of the Society' was on the agenda of a Trustees' meeting in 1962.

But what did the CES do at this time? The work consisted of Indoor and Outdoor work. Indoor work involved distributing publications, providing speakers for schools and other organisations such as the Church of England Men's Society. To raise funds and promote interest in the work deputation preachers were sent to churches in different parts of the country. All this work reflected life in the Church of England at that time.

Outdoor work was what the Society has been best known for, although it was not envisaged by the Founders in 1870. In London, speakers took their stands at Speaker's Corner in Hyde Park on Sundays and on Tower Hill on weekdays. There

they spoke alongside secularists, humanists and others of different philosophies and faiths. They had to face ridicule and heckling as well as people genuinely seeking answers to questions about their faith in God. There was a panel of speakers who were paid a small fee for their work. At most there were about a dozen on the panel, and this work was becoming more difficult to maintain. There were pleas for young men to come forward to help with carrying and setting up the stands.

In 1976 Canon Tom Scrutton ended a long career as a speaker and the Outdoor work ceased. The Society decided to replace it with midday lectures at St. Margaret Pattens Church in the City of London. Financial support was also given to other courses including those run by the East London Institute of Christian Studies.

During these years finance was a continual source of concern. The investments were mostly in low-interest consols and only towards the end of the period were they reorganised to bring better returns. Subscription income was falling and other appeals were less successful. One Trustee, the Rev. E. Grevatt, held regular summer and Christmas appeals but the results were small by modern standards.

For more than twenty years the Chairman of the Society was the Bishop of Kensington, the Rt. Rev. Cyril Easthaugh. In October 1961 he became Bishop of Peterborough but decided to continue as Chairman. Dare it be said that the Trustees had a touch of class in those days with two titled ladies, and Major Lisle Watson as Treasurer! From 1963 there are only records of the Annual Meetings and these do not include a Secretary's report. It is doubtful whether the Trustees held any other

meetings. By 1968, the Rev. S. E. Alford had become Hon. Secretary.

He was Vicar of Homerton and his vicarage became the home of the Society. There was a brief flowering in this time of decline when Canon David Edwards gave the 1976 Drawbridge Lecture and four thousand copies were distributed afterwards.

One surprise awaited those who were to take over the affairs in the 1980s. The years of inertia had paid off handsomely. Interest rates had risen, little money was spent and bank balances were high.

NEW BEGINNINGS

IN 1981 when John Pearce became Rector of St. Barnabas, Homerton, he also took on the mantle of the Christian Evidence Society. Not only did he become the Society's Honorary Secretary in place of Sydney Alford, his predecessor at Homerton, but he also inherited a room in his rectory which housed its papers, library and furniture.

John Pearce's first move was to bring new members onto the Board. Three clergy became Trustees: Julian Scharf, Jeremy Hutchinson, both based in the East End of London, and John Gann from Twickenham. John Pearce called a meeting with the three new Trustees to consider the future, if there was one, for the Society. This had already been called in question. In a letter dated 16 July 1981, he wrote to them: 'As you know this society is practically moribund even though it has an income of about £6,000 a year. The only activity is arranging and disseminating the annual Drawbridge Lecture. I really wonder whether there ought not to be a radical re-think'.

In his Secretary's report for 1981, John Pearce wrote that two Trustees had said plainly that the Society ought to be wound up. He also quoted an article in an American Journal which suggested that the Society had outworn its usefulness at the turn of the nineteenth century! In spite of this, suggestions for the future were put forward, including: the appointment of a grants committee; a Board member to oversee investments; and ways of publicising Drawbridge Lectures. There was even a suggestion of a modern approach to the now defunct open-air work by supporting church stalls at agricultural shows etc. This same report also said that the Society's library had been disposed of. 'The books were of little worth...mainly

apologetics of the 1920s and 1930s and there is no section of religious books which dates so quickly’.

By 1982 the Trustees had decided ‘to remain in being, pursuing their objects through other organisations’. A grants committee was set up and grants were given to the *Journal of Theological Studies*, the magazines *Churchman* and *Christian*. There was also a grant to the church tent at the Reading Pop Festival, a token commitment to open-air work.

A review of investments was agreed to. Jeremy Hutchinson was an accountant as well as a priest and he became Treasurer and offered to oversee the review. It was resolved that the excess yearly income of the Society should not be invested but deployed for current activity; certainly a resolution to get down to work.

Finally, it was decided that there should be a major public lecture, either in St. Paul’s Cathedral or King’s College London.

One thing was hampering the work at this time. There was a lack of strong leadership from the Chair because of the absence through illness of Bishop Easthaugh. He offered his resignation in October 1982, and the way was open for a new appointment.

In 1982 the Drawbridge Lecture was given by the Rev. Richard Harries, who had recently become Dean of King’s College London. Several of the Trustees had agreed that he should be invited to become a member of the Board. In July 1983 he was elected Chairman. It meant a very significant shift for the Society. Not only did it have the benefit of Richard Harries’ leadership but also a new venue for lectures and the help of the

Dean's secretary, Gillian Ryeland. Several years later she became the Administrator, the first person to be appointed to this post.

The Vice-Chairman, the Rev. Gordon Huelin, produced his history of the Society in 1983. This gives an excellent summary and is particularly good in the nineteenth-century section, explaining what the Society was all about. It was a pity that its original format did not encourage Trustees to take more notice of it.

The major public lecture was to be held in St. Paul's Cathedral in 1983, given by Archbishop Desmond Tutu. At first the South African Government refused to let him travel and his lecture was finally given in 1984. It was an outstanding success with a large audience filling St. Paul's and a wonderful atmosphere created. Another Drawbridge Lecture was held in the same year given by Professor Owen Chadwick. A good-sized audience went to the lecture theatre in King's College London to hear him speak on *Izaak Walton – The Fisherman and his God*.

DRAWBRIDGE LECTURES

How could the Society follow the 1984 lecture when several thousand people went to St. Paul's Cathedral? Desmond Tutu was, as ever, stimulating. But what next?

Two things seemed to dominate the search for lecturers in subsequent years. One was the hope of getting another famous name, or at least someone who would lure the curious. The Soviet Bloc was at last emerging from its isolation, and liberation theology was transforming Christian witness in some Third World countries. Russian dissident Alexander Solzhenitsyn, now living in Britain, was suggested for 1985: he never accepted. Nor did liberation theologians Ernesto Cardinale and Leonardo Boff in the next year. Trustees had some doubts as to whether either spoke English. Gustavo Guterrez and Mother Nazurai were also considered, though no more than names to some Trustees. No success here.

Irina Ratushinskya, a Russian poetess, who had been imprisoned and tortured by the Communist authorities, came in 1988 and spoke in King's College Chapel to a large audience. It was a memorable evening. In 1992 a good number attended the lecture by Sheila Cassidy who had been tortured by the Pinochet regime in Chile.

In most other years the lecture was given by a distinguished person such as Professor John Polkinghorne on Creation and Arthur Peacocke on the New Biology. These subjects were at the frontier between Christianity and science: the very same frontier which led to the foundation of the Society.

In spite of some stimulating lectures numbers declined. The

Trustees began to question the future of Drawbridge. The lectures had been founded in 1946, and were to be given annually. They were a tribute to the Rev. C. L. Drawbridge, who had been an energetic and devoted secretary of the Society from 1915 to 1937.

So the Trustees considered whether lectures were now out of date, part of a past age like soapboxes on Tower Hill. Could they be justified as cost-effective? Should we now concentrate on the media? Yet the Drawbridge Lectures had been the showcase of the Society. They had helped to hold it together at times when little else seemed to be happening. There was something special and different about live contact with a speaker. Those attending often went away stimulated by the interplay of questions and answers at the end of the evening.

Throughout this period there had been a number of problems. Publicity was first. How do you successfully advertise a lecture in Central London? Then how to circulate a stimulating paper to a wider audience? Most lectures were published and sent out to schools and colleges, but were they read? The Trustees did not know.

In 1993, for the first time, the lecture was given in two venues, Leeds as well as London. In 1994, the lecture was given by Elaine Storkey, who was well known as a broadcaster. It was decided that the lecture should be given at three venues: London, Leeds and Bristol. The Rev. Stephen Oliver, a Trustee, was Vicar of Leeds and made the arrangements there. Two Trustees, the Rev. Reggie Askew and John Gann were to oversee the lecture in Bristol Cathedral. The two provincial centres attracted enthusiastic audiences of about sixty each and, at Bristol, the Cathedral authorities arranged a buffet supper

and hoped there would be future lectures. In the nineteenth century and in the 1960s the Trustees had tried to promote work outside London. Just as an opportunity seemed to open in the provinces, the Society realised the time had come to reconsider holding any lectures.

In 1996 despite increased publicity, the lecture on the environment in St. Margaret's, Westminster had a very small audience. No more Drawbridge Lectures were in prospect for the rest of the century.

PUBLISHING

In the early 1960s the Trustees decided to reprint a pamphlet on the subject of Holy Communion by the Rev. H. F. Harfitt, the Secretary of the time. It was the sixteenth edition! This is a useful reminder of the role that publishing had in the work of the CES. One of the main tasks of the office staff was sending out literature to those who requested it.

In the 1980s the Trustees planned a series of booklets for the first time for many years. They were to be entitled *Evidence for God*, *Evidence for Christ*, *Evidence for the Resurrection* and *Evidence for the Holy Spirit*. These appeared in 1986, and another four titles in 1987. Priced 50 pence each, they were aimed at parish bookstalls. The Rev. William Purcell, one of the authors and a Trustee, liaised with Mowbrays who were the publishers. Sales went well.

By 1989 sales of the booklets amounted to £36,000. An approach had been made from Hong Kong to use our material and the Catholic Truth Society printed a version in Chinese. But 1989 brought a set-back. Mowbrays were taken over by another publisher, Cassels, who were not prepared to continue on the same terms as before. The stock of *Evidence for ...* booklets seemed to be locked up in a warehouse.

The Society decided to use Canterbury Press in the future and to reissue the eight booklets as a book: *Beyond Reasonable Doubt*, priced at £3.25. This was published in 1991 and was edited by the Secretary, Gillian Ryeland.

The next series was published in 1993 and was entitled *Why God?*, *Why Believe?*, *Why Suffering?* and *Why Pray?*. They

were around five thousand words long and cost £1 each. They had attractive, coloured covers but no illustrations inside. The fee to each author was £250, in line with that for a Drawbridge Lecture. The cost to the Society was £7,000, but a good proportion was expected back if sales were high. Later figures showed that sales were low. The Trustees decided we must turn to another publisher.

Negotiations began with Lion, publishers of religious books noted for their attractive format and popular style. Lion had access to supermarkets as well as bookshop chains. To work out the contract a small committee was formed, consisting of the chairman (Donald Gray), Gillian Ryeland, and Reggie Askew. With this publisher there was the need to work closely through a committee.

It was not until 1997 that the new series of four booklets were ready, entitled *Finding God in Bereavement*, *Finding God in Illness*, *Finding God in Marriage Breakdown* and *Finding God in Later Life*. The *Why?* series was reprinted in pocket-sized format at the same time. The eight titles were launched at a buffet lunch in the Jerusalem Chamber, Westminster Abbey on 12 March 1997. At first this new venture seemed successful. But gradually questions began to be asked.

What is happening to our books? What publicity are they getting? Is anyone buying them? Where are they on sale? The same questions seemed to recur too often.

About this time the Administrator reported that she sometimes received requests for pamphlets on specific topics. Was there a need for free literature? As the Millennium approached the Trustees decided to produce leaflets which could be distributed

by churches giving Christian significance to the celebrations. Two leaflets were planned: *JESUS!* and *Whose Birthday is it Anyway?* The wording was simple, the format a sheet folded in three. The Christian Enquiry Agency telephone number and address were given for anyone seeking more information. The print-runs went into six figures. Major Nigel Bovey (Trustee) was responsible for gaining comprehensive press coverage including photos featuring the Rev. Mike Starkey (another Trustee). The demand was immense and as delivery was free, cost the Society a lot! It was largely due to the Administrator, the Rev Eric Britt, that the whole venture was so successful. It was a good way to welcome the Millennium.

THREE INITIATIVES

The Inner City

Faith in the City was a report published by the Church of England in 1985. It made an impact on those in government and on the country as a whole. It helped to increase awareness of the deprivation of parts of our larger cities. The spotlight was on what became known as Urban Priority Areas.

This was nothing new to clergy and ministers who had been working in East London. They were aware of the disintegration of much of the old society and they saw the Church suffering with small congregations, often in decline. One of the CES Trustees, the Rev. Julian Scharf, had spent all of his ministry in East London. He suggested an investigation into religious attitudes in the London Borough of Tower Hamlets. This was agreed and a sociologist, Dr. Geoffrey Ahern, from the C. S. Lewis Centre for the Study of Religion and Modernity, was commissioned to carry out a survey.

Dr. Ahern's method was to conduct wide-ranging conversations with residents. He restricted his work to white, working-class people who composed the indigenous population of that part of London. All the interviews took place in the flats of council tenants. His report describes the sharp contrast between the dirty, neglected, graffiti-covered public areas and the well-maintained, often expensively furnished, interiors of the flats.

The opinion of most people interviewed was that the Church should be readily available for 'rites of passage'. As one man put it: 'Weddings, christenings and funerals and that's me

lot!’ A woman is quoted as saying ‘No, I see nothing special in Jesus, but I do believe in Christmas.’ There was a general consensus that ‘church services are boring’. The Bible was no longer read and ideas about its meaning were often confused. Perhaps the most significant of Dr. Ahern’s findings was that there was no difference in the answers of those without any church background and those who had some previous contact.

‘The Church must face up to the process of secularisation which has forced it to the periphery of life,’ sums up Dr. Ahern’s conclusions. The Report was offered to the Bishop of Stepney for use in his Area with the hope that it could be useful in training and stimulating clergy. Unfortunately, this did not happen.

Perhaps it did indirectly influence the Trustees. One of Dr. Ahern’s findings was that ‘those interviewed were avid TV watchers. Soap operas had apparently taken the place of a lost neighbourhood consciousness’. The next initiative by the Trustees was to be about *EastEnders* – the soap.

THREE INITIATIVES

Cumberland Lodge Conferences

We like to blame TV for a lot of things. No doubt it was a formative influence on the changing pattern of life in the late-twentieth century. No longer were crowds of people drawn to Tower Hill nor to Speaker's Corner for debates on the evidence for God. Nor, as the CES found, did a well-known figure giving a lecture in a hall or church draw a capacity audience. To be relevant, the Society needed to develop some sort of dialogue with those who had influence in broadcasting.

In March 1988 the Chairman, the Rev. Richard Harries, decided to set up a conference to consider soap operas such as *EastEnders*, *Coronation Street* and *Neighbours*, which were watched by millions of viewers. The title was '**The Soap Opera: Mirror or Shaper of Society?**' The venue was a prestigious one: Cumberland Lodge in Windsor Great Park. This was the home of St. Catharine's Foundation which has strong royal connections. There were about fifty participants, including scriptwriters, producers, authors, actors, academics, researchers, journalists and clergy. The speakers were Dorothy Hobson (writer), Piers Plowright (BBC Radio), Julia Smith (producer), Melvyn Bragg (Head of Arts, London Weekend Television), Alan Plater (writer) and Katharine Whitehorn (journalist). There was discussion in groups.

Richard Harries and others expressed disappointment with the outcome of the conference. Richard wrote in *The Sunday Times* of a 'strange shyness, amounting at times to reluctance even to discuss questions of moral values.' However the conference was the subject of articles and comment in a number of

national papers including *Daily Mail*, *Evening Standard* and *The Sunday Times*. There is much to be said for this unusual attempt by the CES to open up a new field of work.

Four years later a second Windsor conference was held from 10 to 12 April 1992, with the title **The Reawakening of Religion?** Once again Richard Harries with his wife, Jo, were hosts. About fifty four attended with a definite ecumenical and multi-faith involvement. This is shown in the speakers, who included Gordon Heald (Director of Gallup Polls), David Winter (former Head of Religious Broadcasting, BBC), Clifford Longley of *The Times*, Fr. Alexander Fostiropoulos (Orthodox chaplain to London University), Rabbi Julia Neuberger (author and lecturer), Dr. Farhan Nizami (Director of the Oxford Centre for Islamic Studies) and Edmund Flood (Benedictine writer and publisher). Dr. Michael Brock gave an opening talk on secularisation, and at the end Richard Baffles reflected on the conference.

There were groups for discussion and much participation. The questions asked were too wide ranging to produce results but the conference did achieve bringing together a very diverse group of people to share their opinions and beliefs.

THREE INITIATIVES

Drawbridge Dinner

By 1997 a question mark hung over the future of the Drawbridge Lectures. The Trustees agreed they must consider ‘Whether the age of public lectures had now passed?’ A suggestion was put forward that we should consider holding a Drawbridge Dinner. As the Cumberland Lodge conferences had sought to engage with those who could influence the media so it seemed worthwhile to try to set up a discussion with those who had influence in government.

The chairman was now the Rev. Donald Gray who was chaplain to the Speaker of the House of Commons as well as a Canon of Westminster Abbey. This meant that Donald was well placed to arrange a dinner with Members of Parliament and other influential guests. The Trustees were also encouraged to attend with a guest and it was hoped that these would include some who might not regard themselves as committed Christians. A notable person would be invited to speak at what would be a private gathering with no press reports. Discussion was to take place during and after the meal. The dinner was held on 12 November 1997 and the speaker was Stuart Bell MP. Unfortunately attendance was not as good as expected and Trustees who were present expressed some disappointment with the evening.

These Initiatives, the House of Commons dinner, the conferences and the survey were ventures that were not likely to be held on a regular basis. They demonstrate the determination of the Trustees to adapt the CES so that it would have a role in God’s work in the future.

PREMIER RADIO

In January 1995 the Trustees began discussions with the London Christian radio station which was due to go on air in June. This was a charitable trust run as a commercial station requiring a good deal of sponsorship. It took the name Premier Radio. The Society had some difficulty in making it clear that we wished to have some input in any programme we sponsored. A number of meetings were held. On one occasion several directors of Premier came to a Trustees meeting. It turned out that two of them were new to their jobs, and the young woman who was finance director had started that very morning! There was a sharp learning curve for Trustees about the immediate and transient nature of commercial radio.

CES began sponsoring *Between the Lines*, a programme with invited guests answering questions from listeners. Three Trustees, Pauline Webb, the Rev. Richard Burrige and the Rev. Michael Saward took part from time to time. The Society sponsored three six-month sessions of this programme which had repeats during the week. The financial commitment was about £10,000 per annum.

Later, Michael Saward was largely responsible for a series entitled *Is History Bunk?* This was again successful. Premier Radio agreed that tapes of this series should be made available to other radio stations and the Society would bear the expense of making this possible. CES also offered a supply of booklets for listeners who were enquiring about the Christian faith. It was not easy to discover the extent to which these offers were used.

Premier Radio broadcast to the London area and so it was

unlikely that some Trustees would have an opportunity of hearing it. From time to time Premier would send tapes so that all Trustees could hear the programmes they were sponsoring.

Living Stones was a programme about Jews and Palestinians and the Trustees wanted assurances about the balance this was being given before agreeing sponsorship in 1999. Then *Tapestry of Faith* was a programme considered a success and in 2002 there was an application for funding a programme on the *History of the Christian Church*. The Trustees were able to offer the names of a number of historians who might help.

In January 2003, Cindy Kent became a Trustee. This helped to strengthen the link between the CES and Premier Radio, as Cindy was a presenter of the *Drive Time* programme at Premier. The Board held their meetings at the radio studios several times during this period. By 2004 CES booklets were being promoted over the air with a good response from listeners. The Trustees noted that support of Premier Radio and the establishing of the website were primary ways of fulfilling the objects of the Society.

THE WEBSITE

On 30 September 1999, the Trustees decided to look into the possibility of a website. Subsequently, a committee was set up and a firm specialising in this work was commissioned to proceed at a cost of £6,950. At the Trustees meeting on 16 May 2001 it was announced that the site had been launched and some of the Society's booklets were available and could be downloaded. Discussion at the meeting brought out two questions: Was the main purpose of the site to give information about the CES? Was it to give evidence for Christianity so that those using the website would be encouraged and helped in thinking about belief and faith in God?

These two questions have helped deliberations in subsequent meetings.

The original website had some colours, mostly pale mauve and olive green, which Trustees thought unattractive, and had an old-fashioned look. In the next two years some information became available about how the site was being used. There were between 1,000 and 1,500 hits per month. In January 2004, 71 per cent of hits were from the United States: only 3 per cent were from the United Kingdom. There was also evidence that some browsers were visiting the booklets and some also downloading.

In 2003, Ged Clapson was appointed as a Trustee, bringing much needed expertise on the internet. He was asked to supervise a thorough revision of the Society's website. Perhaps this will fulfil the Trustees' hope that web publishing can become 'the primary way of fulfilling the objects of the Society.'

TRUSTEES

Before the AGM of the Society is held the Trustees have their regular business meeting. Then the door is opened wide before the start of the Annual Meeting so that the public may enter. Of course, the meeting is advertised nationally in the Church press. But no one ever attends.

It is a harmless joke. But it is also a reminder that the CES has no ordinary membership who might take a keen interest in its affairs. The Trustees are the only members, and are also the executive committee. It was at a meeting in 1997 that the Rev. John Hassell (then Assistant Treasurer) asked Trustees for a subscription of £1 each as paid-up members. It was not always like this. At one time the Society would have had grass-roots support in London and other parts of England. By 1960 there was concern over the fall in the number of subscribers.

Without a membership base, the Board members are accountable, as trustees of a registered charity, only to the Charity Commissioners. The Commissioners pointed out in 1992 that the Secretary and Treasurer were listed as Trustees and should not be in receipt of honoraria. It was decided that Gillian Ryeland (Secretary) should be Administrator and John Hassell, Assistant Treasurer. This meant that the Trustees had to elect from their number an Hon. Secretary and Hon. Treasurer, each of whom would have only nominal duties.

Archbishop Tait convened the first meeting of the CES in 1870 and his successors as Archbishop of Canterbury have held the office of President to the present day. The other archbishops of Anglican provinces in the British Isles have been Vice-Presidents. During this span of history, the Society has

not communicated with them, nor do they seem to have any contact with its work. The Bishop of London has also been a Vice-President, an understandable appointment, since most of the Society's activities have taken place in his diocese.

The Rev. Donald Soper, perhaps the best known of twentieth-century outdoor speakers, was a Vice-President.

In July 1999, the Trustees appointed Dr. Pauline Webb, a distinguished Methodist and broadcaster, as a Vice-President, when she retired from the Board.

Two former chairmen, Bishop Richard Harries and Canon Donald Gray, have also been made Vice-Presidents.

THE BOARD

According to the constitution there should be eighteen members of the Board of Trustees. In recent years there have never been as many, usually about ten to twelve, sometimes less. Over the ten-year period 1991 to 2000 the average attendance has been between seven and eight. In addition the Administrator and Treasurer are normally in attendance. The Board has to be self-perpetuating, being re-elected at each AGM and filling vacancies in between. Recruitment to the Board has been a recurrent theme and a steady stream of able clergy and laity, often with broadcasting experience, had joined during the 1990s. Not all have stayed long as Trustees. In 1998 the Trustees registered the need to appoint at least six new members. They wished to include 'more women and younger persons ... preferably from the Roman Catholic and Free Church traditions.' This recruiting drive was fairly successful. But by the end of the year 2000 there were no more women nor laypeople than in the 1960s. Most of the Trustees are Anglican clergy, but for the first time an officer of The Salvation Army, Major Nigel Bovey, was serving at the end of the decade.

The Trustees have usually met about three times a year. In the 1990s very effective work was done by sub-committees for publishing and radio.

Perhaps the future lies in having members who might not wish to serve on the Board, but who would be glad to give their time on a sub-committee working on a specific project.

THE CHAIR

Earlier chapters speak of the Rev. Richard Harries' part in revival of the Society in the 1980s. As Dean of King's College London, his office in the Strand became a home base for the Trustees. He brought in people with wide experience, especially in publishing and broadcasting as Trustees. He did much to strengthen the sense of belonging and commitment, especially by taking opportunities of sharing meals together.

On several occasions there were suppers with the speaker after Drawbridge Lectures. Richard completed ten years as Chairman, continuing for some time after becoming Bishop of Oxford.

In 1992 the Rev. Canon Donald Gray was elected Chairman. He was a Canon of Westminster Abbey, Rector of St Margaret's and Chaplain to the Speaker of the House of Commons. Donald's home became the venue for many meetings and the Jerusalem Chamber (attached to the Abbey) brought dignity to some of the Society's special occasions.

The social side of Board meetings continued with sandwich lunches after meetings. He was especially active in recruiting new Trustees. Donald retired as Chairman and Trustee in May 2001.

In 1994 the Rev. Richard Burridge became Dean of King's College London. He was appointed a Trustee shortly afterwards and soon took a lively interest in the work of the Society. He was elected Chairman to succeed Donald Gray in 2001.

FINANCE

Grants

What an ideal situation for a new Board of Trustees to inherit! In 1982 the Society had a large bank balance. This was supported by a good income from interest on investments. But as earlier chapters have shown most of the traditional work had ceased and only the annual Drawbridge Lectures remained. In order to make good use of some of these resources, the Trustees decided to make grants to Christian organisations. The first were theological journals and £1,000 was given to *Theology* and £500 to *Churchman*. A grants committee was formed and soon there was a list of beneficiaries including Trinity Trust for films and videos and a series of lectures at a cathedral. In addition, a grant for a youth tent at the Reading pop festival seems to maintain the outdoor spirit characteristic of the CES.

By 1985 the publishing work was costing a significant amount. The Trustees began refusing grants and they are minuted as deciding 'We are no longer a grant making body'. This decision was renewed several times over the next twenty years.

A society like CES has been fair game for those who are seeking funding for educational work, research, buying books, publishing and drama and requests have come from individuals as well as institutions. Usually each case was given some consideration. The chief criterion was whether they could be said to be furthering the stated Objects of CES. Often recipients of grants were asked to send a report of their activities. Examples of work supported are £2,000 to Feed the Minds (for East African theological training), The Riding Lights Theatre

Company (£4,000), Angels Dance (£2,000) and Roly Bain, the gospel clown. His work was helped with over £10,000 when the Faith & Foolishness Trust was set up and the Society particularly wanted to support his ministry in schools and prisons. Surely Trustees must have felt that here was an echo of the rough and tumble of life on a soapbox!

Since 1995 Premier Radio has been supported by regular grants amounting to nearly £40,000. This has become a sort of partnership as a previous chapter shows. It has enabled Premier to broadcast programmes which might not have gained commercial backing. It is hoped this relationship may continue and develop in the future.

FINANCE

Income and Expenditure

Where does the income of the Society come from? There have been no 'ordinary members' since the beginning of our period in 1980, and so no subscriptions. A reminder that once there was considerable support in the churches is shown by legacies received: £30,000 in 1986, £23,000 in 1987, and £44,000 in 1988. But this source has now dried up and donations have been few and small. Fundraising ceased over twenty five years ago. The chief source of income has been from investments which are of course at the mercy of stock market prices. In the early 1980s interest rates were high. It is recorded that the Trustees decided to move money in the deposit account to Barclays high interest account, because it was earning 12.5 per cent per annum. During this period the management of investments was crucial. The Treasurer at the time was Jeremy Hutchinson who reorganised the portfolio, part of which was in 2.5 per cent consols. At one time annual income from interest was more than £12,000: by the year 2000 it was about £6,000.

The Society has been extremely fortunate in the three treasurers over this 25 year period. The Rev. Jeremy Hutchinson, assisted by his wife, served until 1991; then the Rev. John Hassell until 2002; and the current Treasurer, who is also Administrator, is Harry Marsh. Each in turn has reviewed the investments to get the best income.

The other source has been from sale of booklets. As the chapter on publishing shows, this was not as successful as expected, due to a change of publisher and lack of the right outlets. In 1982 the Trustees understood that 'excess of income was not to

be re-invested, but deployed.’ As we have seen it was not easy in earlier times to spend all the income without giving grants to all who applied. In 1992 the Charity Commission admonished the Society when they asked ‘Why was money accumulating?’ But by 1994 excess of expenditure was £4,500 and a similar amount is recorded in 1997. These were the years of publishing booklets. Millennium leaflets were costly and there was a deficit of £6,000 in the year 2000 and over £11,000 in the following year.

After 2004 expenditure will be high. A priority for the Trustees is to develop the website. Since its establishment in the year 2000, the website has cost £13,000 with a further £5,000 for planned reconstruction. With grants and other projects it is likely that expenditure will exceed income in the future.

In their annual reports for 2002 and 2003 the Trustees made a clear policy statement about the future. ‘In the light of reducing incomings the Directors (i.e. Trustees) have pursued a policy of having an excess of outgoings ... with a view to maintaining a reasonable level of activities. Whilst a break-even position arose in this year (2003), this policy will be continued in years ahead and intentionally will reduce the level of resources.’ This could mean that the life of the Society would be shortened if funds ran out. Meanwhile, there is great determination to continue to promote in today’s world Evidences for belief in God.

THE CHRISTIAN EVIDENCE SOCIETY

from 1870 to 1983 by Gordon Huelin

The Christian Evidence Society came into being in the year 1870. It was founded by Anglicans and Nonconformists with the object of tackling the problem of unbelief in Victorian Society. Its specific function was to present the case for Christianity to as wide an audience as possible, especially to those who were in danger of being influenced by the rise of an aggressive movement on the part of Free Thinkers.

Bearing in mind that relations between Anglicans and members of the Free Churches were, in the 1870s, anything but friendly, it is good to have in the Christian Evidence Society an early and a positive example of ecumenism. As compared with the danger of unbelief at this time, matters dividing Anglicans and Free Churchmen, such as in the 1870 Forster Education Act, seemed infinitely less important. Archbishop Tait convened the first meeting of the Society, and he and succeeding Archbishops of Canterbury held the office of President. Other bishops who served on the Society's Council included Jackson of London, Thompson of York, Ellicott of Gloucester and Bristol, and Eastaugh of Peterborough who retired as Chairman of the Society in the Spring of 1983.

While not in any sense 'party', the Christian Evidence Society naturally tended to attract moderate and evangelical churchmen, though in the twentieth century some in the more Catholic tradition have given it their help and support.

The fact that in its early days several prominent scientists such as J. H. Gladstone, a founder of the science of Physical Chemistry, and W. H. Dallinger, a Methodist minister and

biologist, became involved in the Society's affairs, enabled it to escape from the charge of being hostile to the important nineteenth-century scientific discoveries.

Again from the point of view of scholarship it was useful to the Society to have as Council members professors of theology, such as S. Leathes of London and W. Ince of Oxford. Some distinguished Non-Conformists, such as the Congregationalists W. H. Adeney, Henry Allon, R. A. Redford and John Stoughton, Baptists like J. Angus and M. E. Aubrey, and the Methodist Dr. J. Scott Lidgett also supported it.

Of the Council members, who in the nineteenth century numbered around ninety, forty per cent were lay.

The sense of danger and urgency was apparent in the Society's initial statement of its objects which noted the recent emergence of a 'spirit of critical enquiry' compelling people to sift every question before them.

'The prevailing spirit of sceptical lawlessness' challenged all authorities and could lead to widespread rejection of the truth of Christianity and its values for society. It was the tradition of reasoned orthodoxy based on the evidences of Christianity which the Christian Evidence Society sought to provide.

The task of the Society was to provide defence against attack. Free Thinkers spreading their beliefs on street-corners and in parks had to be faced on their own grounds. Rationalist publications had to be met with Christian ones.

These, however, were specialised tasks for which ordinary parish clergy were not necessarily well-equipped. Early efforts

on the Society's part were limited to three spheres:

- i. lectures addressed primarily to the educated classes
- ii. lectures for those less well-educated
- iii. tracts to encourage private study

In January 1874, there appeared for the first time *The Christian Evidence Journal* – a monthly paper containing notes of official proceedings, news of public lectures, book reviews and articles on the evidence of Christian truths.

Unfortunately it was not a success and after only two years, having cost the Society some £700, it was brought to an end. The *Occasional Papers* which succeeded it at regular intervals proved no less a failure.

The Society promoted educational ventures such as offering certificates and prizes on the results of a yearly examination, for which candidates had to attend classes. An attempt to encourage secondary schools to form classes as part of their regular religious instructions met with little success.

In the latter years of the nineteenth century, the work of the Christian Evidence Society in this field declined owing to a lack of income. Open-air speaking or lecturing – incidentally not in the Society's original plans – gradually became one of its main activities, having a two-fold aim:

- i. to reach the working class population
- ii. to counter the activities of outdoor secularist lecturers

Lectures took place from the beginning of April to the end of September, stands being set up close by those occupied by the

Secularists. Sometimes at Hyde Park and Tower Hill disturbances broke out between the rival audiences. The lecturers were a small number of laymen who met together once a month for study and consultations.

In 1882 nine laymen delivered 248 lectures, in 1888 twenty one gave 574 lectures and distributed more than 90,000 tracts and handbills.

Their task was far from easy as, for example, when on a Sunday afternoon in 1894 in Victoria Park, East London, before a crowd of around 10,000, they had to meet the attacks of the Freethinkers.

By the late 1890s it was clear that questions from audiences were becoming more serious and subtle and that the time had arrived for the Christian Evidence Society to reconsider first the nature of the apologetics and secondly, the methods of its presentations.

As regards the first, apologetic, the Society had depended largely on a handbook prepared by the Congregationalist theologian, R. A. Redford, which, while attempting to come to terms with the then current scientific beliefs and advances in biblical study, still represented much of the old thinking depending much on Paley's evidences.

Frequently charged with being obscurantists, members of the Christian Evidence Society were determined to demonstrate that Christianity was scientific and up-to-date in, for example, in its attitude towards miracles.

These attempts, however, did not always meet with the success

hoped for. Moreover, something of the sting had been taken out of the Society's chief opponent, the Free-thinking movement, particularly after the death of Charles Bradlaugh in 1891 and the demise of the journal of the National Secular Society two years later.

With the public threat to the Christian faith reduced, there seemed less need for the Christian Evidence Society's work. The Society was also affected by the new importance assumed by economic and moral questions, as well as by the spread of liberal theology. Hence after 1900 there was a change as regards the second of those concerns just mentioned, namely the methods of presentation since older forms were no longer suitable.

One of the most distinguished of the Christian Evidence supporters, the Methodist, Dr J. Scott Lidgett, writing in 1905 could say: 'That efforts should be made to re-state the meaning and to overhaul the evidences of the Christian religion in the light of modern thought, is a matter not for regret but for sincere congratulation.'

A volume of essays entitled *Christian Evidence Addresses on Topics from The Times*, published in 1906, included one which noted the limited value of 'proofs' for the existence of God, and another dealing with the significance of religious doubt. The author of this article wrote, 'We are bound to remember that different formulas than those which we ourselves accept may be the best possible vehicles of truth to minds which are differently constituted from ours.'

Clearly the strategy for dealing with unbelief, or even with other Christian beliefs, would have to move from an

argumentative and intellectual approach to a confessional and personal one. The activities of the Christian Evidence Society in the twentieth century gradually adjusted to this reality. Much was due to the energy and devotion of the Rev. C. L. Drawbridge, who was organising secretary and then honorary secretary for the Society from 1913 to 1927.

Drawbridge was responsible for two volumes, one entitled, *Common Objections to Christianity* and the other *Open-Air Meetings*, a useful handbook on the subject. In commemoration of his work for the Christian Evidence Society there was founded in 1946 an annual Drawbridge Memorial Lecture, the first being given by Archdeacon S. J. Marriott of Westminster Abbey, on *The Defence of the Christian Faith*.

Something of the fresh approach of the twentieth century is told in what is now a very rare pamphlet by The Rev. F. H. E. Harfitt, entitled, *Unbelief in Christian England, The Story of Seventy Years of Struggle with the Forces of Unbelief*, published in 1946. Harfitt ran the Society with the assistance of two secretaries for a time from offices in Grand Buildings, Trafalgar Square, but later into the Rectory Chambers at St Mary-at-Hill, of which Harfitt was Rector.

A few of us still remember the faithful ministry which he carried out on a weekday in the City, and of frequently seeing him bearing the Society's stand on to Tower Hill, where he and others proclaimed the Christian message and answered questions.

Others concerned with the Society undertook Open-air work at Speaker's Corner, Hyde Park, and from the reports which survive generally seem to have attracted a fair crowd. A series

of little booklets entitled *The Truth Series* was published bearing such titles as *Why I Believe in God*, *Are Miracles Scientific?* and *Did Jesus Christ Exist?*

Following the Rev. F. H. E. Harfitt's death in the early 1960s, the Christian Evidence Society's office in St Mary-at-Hill closed. It became obvious that the Society had once again to re-think its approach.

A fairly up-to-date leaflet issued by the Society sets down the following:

Our work

- To present the facts of the Christian Faith.
- To answer doubts and objections of those outside the Church.
- To combat anti-Christian propaganda.
- To train laymen to preach and lecture.
- To assist chaplains of the Navy, Army and Air Force.

Our Needs

- More part-time lay workers to proclaim and defend the Faith.
- More clerical lecturers at home and overseas.
- More literature on Christian evidence.
- More support in prayer and Christian witness.
- More money to extend our work.

Our Methods

- By Open-air meetings in parks and open spaces of cities.
- By free and low-priced literature on Christian truths.
- By correspondence with doubters and enquirers.
- By letters in the press to meet criticism of the Faith.
- By lectures and study circles, in schools, colleges and churches.

Recently the Christian Evidence Society has endeavoured to carry out its task by means of the Annual Drawbridge Lecture, and by means of much appreciated financial grants that it has given to various efforts which can be deemed as falling under the heading of 'Christian Evidence', such as the work of the Christian Teaching Centre at St Margaret Pattens, Eastcheap, in the City of London.

The Rev. Dr. Gordon Huelin (1919 to 1997) was lecturer in Theology at King's College London from 1961 to 1984. He was a Trustee for many years, and Vice-Chairman at the time of writing (1983).

POSTSCRIPT

I am extremely grateful to John Gann for all his hard work in putting together this brief history of the Christian Evidence Society and bringing Gordon Huelin's work up to date. As the current Chairman of CES, I always have to hand our original Memorandum of Association, so that we can check all we do against the founding principles and purposes of the Society, namely 'to give instruction in the evidences of Christianity', in order to debate with 'current opinions in Science or Philosophy' and 'to remove from the minds of honest doubters objections to the teaching of Jesus Christ'. Those purposes have served the Society well over the years and we maintain them still today.

The original methods were to use the spoken word (in formal lectures and open-air debates) and the written word (through tracts). Again both aspects have remained true through our history. John Gann's account shows how the spoken word has evolved through the formal lectures (such as Drawbridge) and from open-air work at Speaker's Corner to our partnership with those who give evidence for the Christian faith publicly today in schools, prisons and other places.

Meanwhile, our work with Premier Radio has brought the spoken word to many more thousands than could have ever gathered 'on the corner' – so this too is a worthy successor. For the written word, over the last couple of decades we have developed from publishing booklets through producing leaflets at the Millennium to publishing on the internet via our website – where again, many more thousands download our material than we could have reached through more traditional means.

If we have remained true to our original purposes and developed our methods into the twenty-first century, we also strive to maintain a membership of Trustees who range widely across the denominations and churchmanship traditions, age, gender, race and background.

I am grateful to all those who have served as Trustees during this period – and to those who work so hard with me today to take this Society and its concern for Christian evidence forward into God’s good future.

*The Rev. Dr. Richard A. Burridge
Dean of King’s College London
Chairman of the Christian Evidence Society
Autumn 2005*

APPENDIX

DRAWBRIDGE LECTURES from 1960

Year	Lecturer	Title
1960	Dr. Lock	Implications of Evolution
1961	Canon E. F. Carpenter	Christian Apologetics in an Age of Technology
1962	Preb. Gordon Phillips	New Bearings in Christian Unity
1963	No record of any lectures	
1970	Canon R. Jasper	Some Aspects of the Liturgy in Contemporary Society
1971	Dr. Kilpatrick	Not Known
1972	Prof. John McQuarrie	Not Known
1973	Metropolitan Anthony of Sourozh	What is Good News in the Gospel?
1974	Rev. John Huxtable	Not Known
1975	Prof. Ulrich Simon	Not Known
1976	Canon David Edwards	Christianity and Evolution
1977	Bishop B. C. Butler	God's Kingdom, Future or Present
1978	Rev. Neville Cryer	Bible Translation Today
1979	Canon F.L. Scuffham	Gospel for an Industrial World
1980	Canon Evan Pilkington	Spiritual Direction in the Church Today
1981	Canon Hudson	Not Known
1982	Rev. Richard Harries	Samuel Beckett and Christian Hope

Up to 1982 it is probable that the lectures were given in a City of London church, likely to be St Andrew-by-the-Wardrobe.

Year	Lecturer	Title	Venue
1983	No lecture		
1984	Prof. Owen Chadwick	Izaak Walton – The Fisherman and his God	A
1984	Bishop Desmond Tutu	Christian Witness in South Africa	B
1985	Prof. John Polkinghorne	Creation and the Structure of the Physical World	D
1986	Bishop John Austin Baker	Evidence for the Resurrection	C
1987	Rev. Dr. R. A. Peacocke	God and the New Biology	A
1988	Irina Ratushinskya	Interference of God in Internal Affairs of the Soviet Union	D
1989	No lecture		
1990	Dr. Aloysius Pieris (SJ)	The Magisterium of the Poor	A
1991	Prof. Keith Ward	Are All Religions Saying the Same Thing?	A
1992	Dr. Sheila Cassidy	A God for a Broken World	A
1993	Bishop Dinis Sengulane	Spirituality and Social Change	C
1994	Elaine Storkey	The Trinity and a Search for Intimacy	A,E,F
1995	No lecture		
1996	Sir John Houghton	Christians and the Environment	C

No lectures have been held since 1996

VENUE KEY:

A = King's College London	C = St Margaret's, Westminster	E = Leeds Parish Church
B = St Paul's Cathedral	D = King's Chapel, London	F = Bristol Cathedral

THE COMPANIES ACT, 1929.

Company limited by Guarantee and not having a Share Capital.

Memorandum of Association
OF THE
CHRISTIAN EVIDENCE SOCIETY.

1. The name of the Company (hereinafter called the "Society") is "The Christian Evidence Society."
2. The registered office of the Society will be situate in England.
3. The objects for which the Society is established are as follows:—

Objects:—

- (a) To give instruction in the evidences of Christianity.
- (b) To present the fundamental truths of Christianity to persons who are, for various reasons, unable to believe them, and so to commend Christianity to all honest enquirers.
- (c) To confirm and establish the faith of such persons as may be perplexed by seeming contradictions between current opinions in Natural Science or Philosophy and the facts of the Christian Religion.
- (d) To remove from the minds of honest doubters objections to the teaching of Jesus Christ.
- (e) To defend the fundamental doctrines of the Christian Faith against all attacks from whatever source.
- (f) To continue the work and take over all or such as may lawfully be taken over of the assets and liabilities of the Christian Evidence Society as at present unincorporated.
- (g) To make provision for delivering appropriate lectures by suitable persons in the public parks and other open spaces of cities and towns and also indoors.
- (h) To encourage the production and distribution of literature suitable for promoting the objects of the Society either by grants given to authors, or by affording facilities for the effective composition and distribution of such literature.
- (i) To undertake the publication, at its own expense, of such literature as may advance the main objects for which the Society exists.
- (j) To secure the use of Churches, Chapels, Schoolrooms and other buildings for the delivering of lectures dealing with questions affecting the Common Faith of the Christian Church.

(k) To establish at home and abroad Branches of the Society for the purpose of carrying out propaganda for its objects.

(l) To raise, expend, invest and accumulate funds and income for any or all of the purposes aforesaid and from time to time to determine, or assist in determining, the objects to which and the proportions in which such funds shall be expended.

(m) To co-operate with religious associations carrying out any objects similar to any of the objects of the Society.

(n) To make grants or donations or annual payments to any association or body having any objects in connection with religion similar to any of those of the Society. Provided that such association or body shall prohibit the distribution of its income and property amongst its members to an extent at least as great as is imposed on the Society under or by virtue of Clause 4 hereof.

(o) To pay officers, clerks and servants of the Society, to make payments for insurance on their behalf, and to make provision for any person or the widow or dependents of any person who has been in the employment of the Society.

(p) To borrow money at interest with or without security for the purposes of the Society.

(q) To invest any moneys of the Society upon such investments and in such manner as may be thought fit or to deposit the same with any Bank but so that money subject or representing property subject to the jurisdiction of the Charity Commissioners shall only be invested in such securities and with such sanction (if any) as may for the time being be prescribed by law.

(r) To do, and authorise to be done, all acts, deeds, or assurances, which may be necessary to register this Association or any of its properties in any such local, colonial or foreign register as may be found necessary or desirable.

(s) To make bye-laws for the government of the Society, and to alter or rescind such bye-laws or any of them.

(t) To promote or oppose or join in promoting or opposing, legislative and other measures affecting or likely to affect any of the objects or work of the Society.

(u) Subject as to land to the provisions of Section 14 of the Companies Act, 1929, to acquire, hold, improve and manage any real or personal property suitable for the objects of the Society and to deal with or dispose of the same as may be deemed expedient with a view to the promotion of its objects, and to apply, by special appropriation or otherwise, any property, subject to any existing trust or appropriation and the proceeds and income thereof, in furthering, carrying on, or promoting such objects, or in any other manner for the purposes of the Society.

(v) To nominate persons to act as trustees for the Society in respect of any of its purposes, and to appoint and employ agents and persons in any capacity for the furtherance of any of the Society's objects or purposes.

Continued from inside front cover

No. 5 What occasion produced this leaflet?

See p. 17.

No. 6 A London back-drop to a Press launch.

See p. 17.

No. 7 A computer screen...but can you remember the
CES website address?

See p. 25 and back cover.

No. 8 A broadcasting studio – but which station and
who is presenting the programme?

See p. 24.

No. 9 Just a joke? Surely not a clown!
No joke but part of the continuing work of
CES.

See p. 31.

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by
The Reverend John W. Gann M.A.

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