

the August TREASURY 2023

MONTHLY PUBLICATION OF THE PRESBYTERIAN CHURCH OF WALES



A HEALTHY CHURCH?

During the General Assembly the Revd Philip Eveson delivered his historical lecture entitled 'The 1823 Confession of Faith: A Forgotten Classic'. That it has not been republished in Welsh once in the last century suggested to him that, 'to many within the Connexion, it had become an embarrassment'.

This is concerning. Whilst there was some encouragement over the three days (the variety of work undertaken by the Women's Department for example) the focus of some of the ministry suggested that the orthodox theology of 1823 was, if not embarrassing, then certainly an irrelevance.

The sermons and addresses of Assembly emphasised our need to care about the environment, to work for issues of justice, and love our neighbour. These are certainly our obligations but what of the object of our affections, Jesus? His name was often curiously absent. In fact it took a visiting speaker from India, Dr Robert Cunliffe, to give full throated worship to our Lord Jesus Christ.

The lecture was a timely reminder to us that if the truths encapsulated in the Confession remain out of favour with some in our Church we will remain divided.

*PHOTO:
Revd Philip Eveson,
prior to delivering
his lecture. Like us,
Trinity,
Carmarthen is
celebrating a 200th
anniversary.*



NEWS FOR THE CHURCHES

JOHN TUDNO WILLIAMS

As one time Principal of the Theological College John Tudno Williams celebrates his 60th year as a minister. He was cheered on his way by some of his former students at the General Assembly in Carmarthen.

CLOSING SERVICE

New Street chapel in Welshpool will be closing at the end of this month. There will be a service held in the chapel on Monday 31st of July at 7pm to which all are welcome.

CITY ROAD

Friends at the Presbyterian Church in Chester were undaunted in celebrating their Summer Fair with strawberries and tea despite the unseasonably wet weather. They met at the home of the Associate Minister Revd Maureen Roberts and were joined by friends from the Deeside Pastorate. Long time readers who remember church organist

Margaret Newman's recipe for lemon cake from last year will be interested to know that this years' offering was Christmas Rocky Road; the recipe for which is below.

RECIPE: Christmas Rocky Road

250g dark chocolate
150g milk chocolate
175g soft butter
4x15ml Tbs. Golden syrup
200g amaretti biscuits or rich tea
150g shelled brazil nuts
150g red glace cherries
125g mini marshmallows
1x15ml Tbs icing sugar
Chop both chocolates and melt with butter and syrup
Crush biscuits
Crush brazil nuts

*Take pan off heat and add crushed biscuits and nuts, whole cherries and marshmallows
Tip into foil tray
(236mmx296mm) and smooth.
Refrigerate until firm enough to cut (11/2 -2hrs.)*

PHOTO:
John Tudno
Williams (centre)
and well-wishers.



*Take set block out and decorate with icing sugar
Cut into 24 pieces.
Can be left in airtight container for 1 week. Then dust with icing sugar
Can be frozen for 1 month. Then dust with icing sugar*

For more information
tinyurl.com/3k9xpray

CENN@d

 ur sister publication Cenn@d said goodbye this summer to



its editor Revd Watcyn James. He will be replaced by the Revd Huw Powell Davies.

BETHESDA, SAUNDERSFOOT

When the South West Wales Presbytery met at Bethesda on 20th July, the members discovered that they were to be the first worshippers in the recently renovated church building where work had just been completed the previous evening.

The small gallery at the rear has been removed, the ceiling lowered and the area at the front remodelled. The new-style chairs that were once part of the Prys Memorial Chapel at the United Theological College prior to its closure, now provide forty-eight seats in this remodelled country chapel. Contemporary heating is available at the touch of a switch.

Set on the edge of Saundersfoot and Tenby, the church attracts a large number of holiday-makers each year. May the Cause that began two centuries ago long continue to proclaim 'the Old Old

*PHOTO:
Those attending the
City Road Summer
Fair celebrate their
raffle win;
Revd Watcyn James*



Story' under the ministry of Revd Martin Williams, and the vision of the members in facing the realities of updating ageing building be blessed.

NORTHOP HALL

In mid-August Revd Colin Gordon Farleigh will celebrate his 80th birthday. He has decided to curtail his preaching engagements that are at a distance from his home in Runcorn. To mark his last visit to Northop Hall where he has been a regular visiting preacher over a number of years, the congregation presented him with a hamper to acknowledge the moment. Colin hopes to continue his ministry in song and will travel to the USA in the autumn to record another album. Prior to retirement, he was the minister in St John's, Runcorn.

PRESS DESK

At the General Assembly in Carmarthen in July, the Editors of 'the Treasury' were part of a Publicity Team that comprised Revd Huw Powell Davies (Welsh language Tweets), Revd Iain Hodgins (Photography), Revd Gethin Russell-Jones (Press Statements), Revd Gwyn Rhydderch (On line Publicity), Revd Jonathan Hodgins (English language Tweets). This was the first time that an actual Press Desk had been in place on the floor of the Assembly - an innovation of the General Secretary, Revd Nan Wyn Powell Davies.

NEW MODERATOR-ELECT OF THE GENERAL ASSEMBLY

At the General Assembly last month, Miss Glynis Owen, BA was elected to be Moderator-Elect from 2025 - 2027. A Past Moderator of the Association in the East, she has been both Clerk of the Association and the South East Wales Presbytery. An elder at Trehill, St Nicholas since 2000, her working life has been spent as a Teacher, Deputy Head of Howell's School, Cardiff and an Inspector of Schools. Although



*PHOTO:
Revd Martyn
Williams;
Colin Gordon Farleigh
and the friends at
Northop Hall*



she has lived in various parts of the UK, she has long associations with Bethel, New Tredegar where her aunt, Mrs Maglona Morgan was a well-loved figure and elder.

MANCOT

A Summer Fayre was held in the Hall and grounds recently to raise money to replace towards replacing the roof of the Hall. Originally designed to last about forty years, the roof covering is no longer completely protective having served its purpose over sixty years. One of the younger members, Nathan Creevy



encouraged all comers to try a spot of late breakfast, and under his persuasion given its modest price, most did. £500 had been raised by the end of the morning.

CITY ROAD, CHESTER

The church has been blessed and encouraged by the attendance and friendship of some overseas students and asylum-seekers recently. Gracious, whose home is in Nigeria is undertaking a Masters degree in Business Studies at Chester University. Modern technology has enabled a number of the members to meet his sister, JENF (Jesus never fails), his father (a church elder) and others in his family back home. Located a short walk from Chester Railway Station, the Classical-style church is also home to the Homeless Charity, SHARE who use the basement, and the occasional rough sleeper on a Saturday night, bedding down beneath its portico.

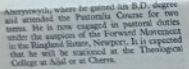


FROM OUR TIME

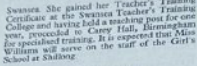
It is many years since the Presbyterian Church of Wales has sent missionaries (in the traditional sense) to other countries. At one time, the Foreign Mission Office in Faulkener Street, Liverpool was the farewell point for most missionaries setting out for north east India. In the mid-

PHOTO:
Glynis Owen;
Nathan Creevy;
Gracious Ibirichookoo
points out his home
village in Nigeria.

Rev. William George Barlow, B.Sc., B.D.
Mr. Barlow, a native of Liverpool and a member of the Presbyterian Church of Wales at Cluarnedd (Lancs. and Cheshire Presbytery) graduated B.Sc. at the Liverpool University and proceeded to the Theological College,



Mrs. Bulrow, a member of the Presbyterian Church of Wales at Cathedral Road, Cardiff, was educated at Howell's School, Llandaff and at the University College of Wales, Cardiff.



Rev. T. B. PHILLIPS, B.A., B.D. (1934) (Local
 Treasurer) and Mrs. PHILLIPS (1937)
 Chemist and Signwriter
 Mr. R. ARTHUR HUGHES, O.B.E., M.B., CH.B.,
 F.R.C.S., D.L.M. & H., and Mrs. HUGHES
 (1939) Shallow Hospital.
 Miss MARIAN FRITCHAM (1944) Jowai Hospital.
 Miss MARGARET OWEN (1946) Shallow Hospital.
 Miss GWYN C. EVANS (1950) Girls' High
 School, Shallow.
 Mr. NORMAN C. TUNNELL, M.B., B.S., F.R.C.S.,
 D.T.M. & H., and Mrs. TUNNELL (1951)
 Jowai Hospital.
 Miss BLOOMING E. HARRIS (1963) Marwaphang.
 Mr. E. BRIAN MYN, M.A. (1963) Union
 Church, Cherrapunji.
 Mr. NORMAN FRITCHAM WILLIAMS, B.A.
 (1965) Cherra.

Lushai Hills
Miss GWEN REES ROBERTS, B.Sc. (1944) Aizawl
Miss MAY BOENING (1954) Durtlang Hospital.
Rev. ALWYN ROBERTS, M.A., LL.B., and Mrs.
ROBERTS (1960) Pachuanga Memorial
College, Aizawl.
Miss JOYCE M. HUBNER (1963) Durtlang
Hospital.
Miss M. ANGHARAD ROBERTS, B.Sc. (1965) Aizawl

Miss WINIFRED A. THOMAS (1928) Sylhet.
Miss L. M. THOMAS (1955) Sylhet.

The total Expenditure of the year 1965 amounting to £55,004 (increase of £2,886 over the previous year) exceeded the total Income of £51,771 (increase of £1,697) by an amount of £3,233. For the fourth successive

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Once again, the special efforts of the women of our Churches are much appreciated and their Annual Rallies last year realized £4,689, which is allocated to special purposes.

GENERAL COLLECTION FOR
THE YEAR 1965

Presbytery	Collection 1965	Average per member
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Wales Association

Vale of Clwyd	...	...	943
Vale of Conway	...	...	545
Flintshire	...	...	1,037
Liverpool	...	...	

Association in the East

Gloucestershire—West	...	1,068
Monmouth	...	719
Pembroke—South	...	320
Cheshire, Flint & Denbigh	...	224

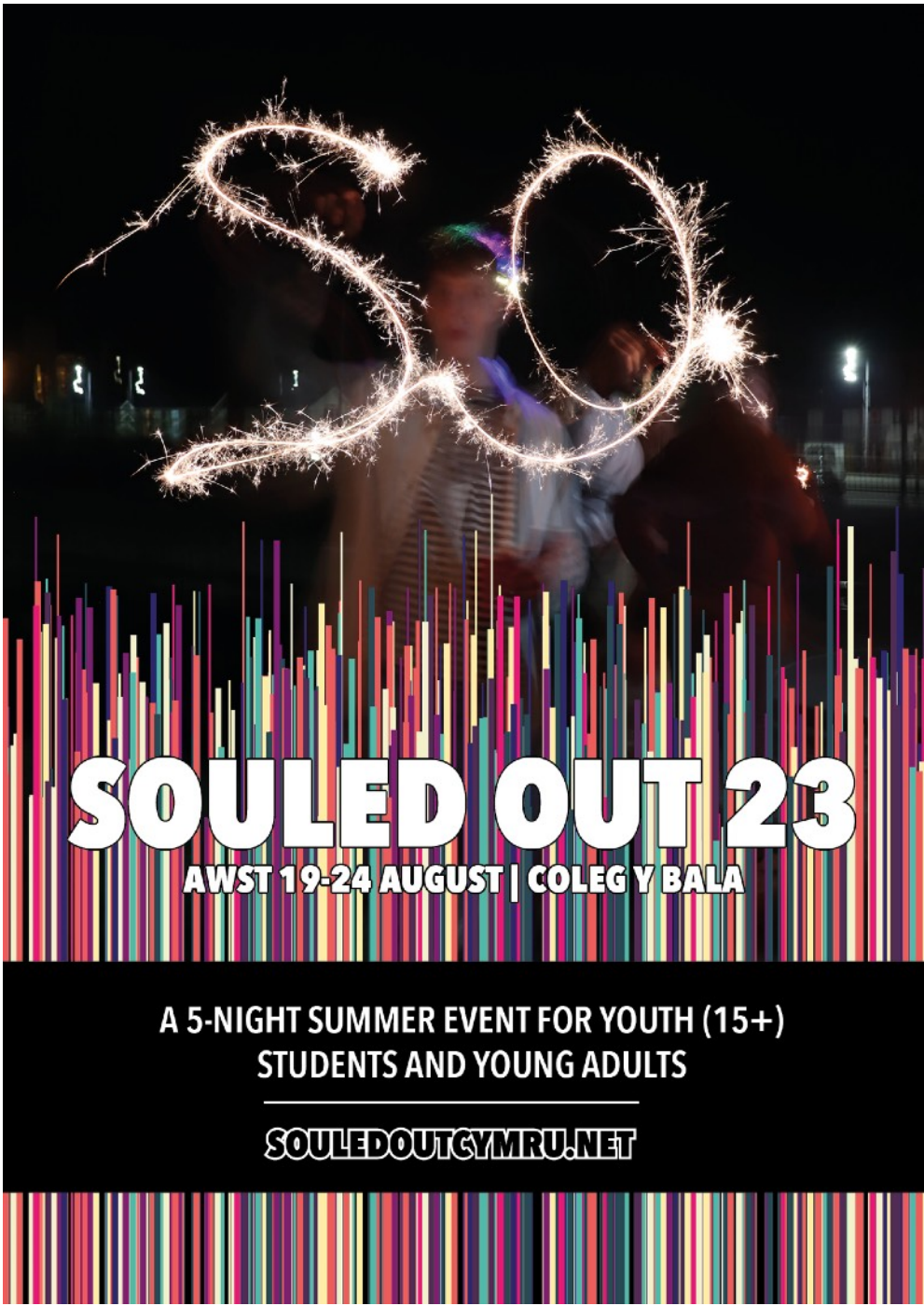
WOMEN'S RALLIES 1935

Association in the East	1.00	1.00
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॥ ॐ नमो भगवते वासुदेवाय ॥

Of those in service, Miss May Bounds name will long be linked with City Road, Chester. Even by 1966 when this pamphlet was published, some venerable personnel had been in service since as far back as 1928 and six had been in India long before Indian Independence.

It was a great honour to have the venerable Indian preacher, Revd Dr Robert Cunville in attendance at the General Assembly in Carmarthen. He was an Associate of the late Dr Billy Graham and participated at the evangelist's funeral. Himself, President of the United Bible Societies and a widely travelled preacher and encourager, Robert Cunville preached on the Opening Night. He called for a fresh vision of the Cross, with Christ's love being the ruling passions of our souls. Dr Cunville came to Wales in the early 1980's at the invitation of the first General Secretary of the PCW, Revd Dafydd Owen. We understand that Robert Cunville prays for Wales every day. As one respondent, Banrilang Ryingnga from India observed 'May God's message of love calling for repentance touch the hearts of the people of Wales'.



SOULED OUT 23

AWST 19-24 AUGUST | COLEG Y BALA

**A 5-NIGHT SUMMER EVENT FOR YOUTH (15+)
STUDENTS AND YOUNG ADULTS**

SOULEDOUTCYMRU.NET

THE FORGOTTEN CLASSIC

Not many of us, I'm sure, know about a hidden gem that is two hundred years old this year. It is called The 1823 Calvinistic Methodist Confession of Faith.

A confession of faith is not only something that individual Christians make when they become members of a church, but churches have confessions too. Another term for such a confession is a creed from the Latin credo 'I believe'. There are creed-like statements in the Old and New Testaments like 'the LORD our God, the LORD is one' (Deuteronomy 6:4) and 'Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures' (1 Corinthians 15:3-4). Later, the Early Church produced statements of faith like the Apostles' Creed. Many church confessions were drafted following the Protestant Reformation. In Britain, the Church of England had The Thirty-Nine Articles of Religion (1571), the Presbyterians The Westminster Confession of Faith (1647), the Congregationalists The Savoy Declaration (1658) and the Baptists the 1689 Confession.

The Presbyterian Church of Wales was originally called the Calvinistic Methodist Connexion and emerged out of the great evangelical awakening of the eighteenth century, which in Britain is known as the Methodist revival. This spiritual revival actually started in Wales when in

1735 God transformed the life of a young school teacher by the name of Howell Harris and then an Anglican minister called Daniel Rowland. It was through Harris that William Williams, the Welsh hymn-writer who gave us 'Guide me O Thou great Jehovah', was converted and Harris was also used in the conversion of Howell Davies who became known as 'the Apostle of Pembrokeshire'.

Many hundreds of people, old and young, received Christ as their personal Saviour and Lord, first in south Wales and then in the north. The converts were formed into society or fellowship meetings and were known as 'the Society People'. These societies would gather for monthly and quarterly Associations. All this was done under the umbrella of the State Church which reacted with varying degrees of acceptance or harassment.

In 1811, the Welsh Methodists left the Anglican Church but continued for some time to regard the doctrinal statements of the 39 Articles as their basis of faith but they interpreted them according to the Calvinism expressed in the much fuller Westminster Confession. All the original leaders of Methodism in Wales were Calvinists and so also was the second generation and those who framed the 1823 Confession. It became necessary to distinguish themselves from the Methodism of John Wesley and his followers who objected to Calvinistic beliefs. In Wales, the Welsh-speaking places

of worship belonging to the Calvinistic Methodists were simply called the Methodist chapels, while those established after 1800 by the followers of John Wesley were known as the Wesleyan chapels.

At the south and north Wales Association meetings in 1821 each agreed that their respective Associations would appoint men to draw up a confession for approval and that a special committee comprising six representatives from each of the two Associations would gather together to formulate from the two drafts, one confession to be adopted by all, north and south.

The joint committee met from the 10th to the 12th of March, 1823 in an upstairs room in Great Darkgate Street which is today the main shopping street in Aberystwyth. Every statement of faith was carefully considered and the whole unanimously adopted 'without ill-feeling or argument'. The Association in the South met in the nearby Tabernacl chapel on the following days and the agreed articles were read out and accepted 'without...one opposing voice or objection'. Agreement in the north took a little longer but all the articles were finally adopted unanimously. A Constitutional Deed was drawn up and enrolled in Chancery in 1826. The Deed declared, 'No alteration in the Confession of Faith or the Tenets or Doctrines to be taught and maintained by the said Connexion shall be at any time allowed or even discussed'.

In 1824 the Welsh-language Confession was published together with the history, method of ordination, rules of discipline

and constitution of the Welsh Methodists and printed in both Aberystwyth and Bala. While the Bala printers brought out one costing 18 old pennies and a softer back version at 15 old pennies, Aberystwyth produced just one edition that sold at a shilling (12 old pennies) a copy. The first English version was published in 1827 with another official translation appearing in 1877.

Dr. Densil Morgan considers the Confession to be 'an admirable document'. It sets out in a concise, positive way the evangelical doctrines that had been believed and proclaimed from the earliest days of the Connexion. Those who produced it, like John Elias and Michael Roberts from the north and Ebenezer Richard and David Charles (Thomas Charles' brother) from the south, were powerful preachers who had been used by God to bring thousands into God's kingdom. At the same time they were theologically astute and it is clear from the way some articles are framed that they were anxious to save the new denomination from the many heretical and deviant views that were circulating in Wales at the time.

The Confession consists of forty-four Articles and generally follows the pattern of the Westminster Confession but the wording of individual articles is often refreshingly different and uses biblical language where possible. Their dependence on the theological reflections of Thomas Charles of Bala is substantial, especially concerning God's eternal covenant of grace toward the elect, the work of each Person of the Holy Trinity in human

it is clear from the way some articles are framed that they were anxious to save the new denomination from heretical and deviant views

salvation, particular redemption and the believer's union with Christ. Especially in its articles on the work of the Holy Spirit, the Confession bears witness to the experiential element in the Methodist movement and to the many spiritual revivals of the period.

In the first five Articles the doctrine of God and Scripture are confessed with statements on the divine attributes, the Trinity and God's decree, but the first article begins not with Scripture as in Westminster but with a statement concerning the being of God, similar to the Thirty-Nine Articles. Articles 6 to 11 cover creation, providence and humanity in its original and fallen state. There follows in Articles 12 to 21 a strong emphasis on covenant theology with separate articles on the work of each member of the Trinity in salvation. The application and fruits of redemption are treated in Articles 22 to 34 with Articles 35 to 39 dealing with the church and the sacraments. Unlike Westminster, it is at this point, in Article 40, that obedience to the civil authorities appears. The final four Articles concern matters relating to the Last Things.

As the 19th century progressed, the Calvinism of the early leaders waned and by the beginning of the 20th century, a number of prominent men in the denomination considered the Confession to be out-of-date and were unhappy that the legal document of 1826 had bound the Connexion for all time to the 1823 Confession. By the Parliamentary Act of 1933 the denomination was given the right to revise its credal

statements whenever it felt necessary. At the same time it legalised the name 'Presbyterian Church of Wales', which had been predominantly used for many years among the English-speaking congregations, granting it equal status to 'Calvinistic Methodist Church of Wales'. Today, the denomination's emblem and headed notepaper no longer display the name 'Calvinistic Methodist'.

The denomination, however, did not tamper with the Confession believing the time was not ripe to revise the old or devise a new one. Instead, they formulated a set of Declaratory Articles that was incorporated into the 1933 Act. The 1924 A Short Declaration of Faith and Practice that appears in the denomination's Book of Order is recognised to be consistent with the old Confession and the Declaratory Articles. A much briefer 'Short Declaration of Faith' on the denomination's present website was formulated in 1958 for liturgical purposes and has no constitutional recognition.

The 1823 Confession has never been formally abandoned but Dr. Eifion Evans expressed the belief of many when he wrote that the Act 'effectively relegated the Confession to the status of a theological museum-piece.' With no printing of the Confession after the First World War by the denomination, it is understandable why so few know of its existence let alone of what it contains.

This is an edited version of the lecture that Revd Philip Eveson delivered at General Assembly.

**Open
the
Book**



The Power of Storytelling

OPEN THE BOOK

A new programme and Membership scheme

Open the Book is a resource produced by Bible Society for local churches to use in primary schools, presenting Bible stories to children in a fun and interactive way. I know many of you are using Open the Book and you already know what a great resource it is. But did you know it's been in existence for 24 years? This year we have seen two major changes that we hope will enable us to grow and develop.

Membership In May we switched over to a Membership scheme. All registered Storytellers were contacted by email and invited to

become members of Open the Book. There are 2 levels of membership available: Full and Associate. Full members will pay a yearly fee of £20 in order to enjoy many benefits, including ongoing support from Open the Book staff, new stories, regular events and public liability insurance. The first years' membership also includes our two brand new resources: The Storytelling Bible and accompanying Storytellers' Handbook.

The Storytelling Bible includes 90 stories written especially for Open the Book by Bob Hartman, beginning at Genesis and going all the way through to Revelation. They are tailor made for reading and dramatizing with primary school children and

include fun opportunities for the children to participate.

The accompanying Storytellers' Handbook contains the all-important script, written carefully with the current educational environment in mind. It's presented in one folder rather than several books to make it more practicable to use. It also contains the Code of Practice which all volunteer Storytellers must agree to follow and our Safeguarding good practice guidelines.

And there's more! The Open the Book website now contains a section where each story is listed with ideas from Bob Hartman for presenting the story, along with ideas for props and costumes. We'll soon be adding Makaton signs for each story and a brief Bible study that teams can use together or as individuals to prepare themselves for each story. Another great development is the Open the Book Facebook page where teams can share news, ask one another for ideas and post pictures of their props. And if that isn't enough, we also have an

Open the Book song that we can use during our assembly!!

We're very excited that we've been able to up-date our resources and are sure teams in Wales and England will benefit immensely. Another cause for joy is to see how teams are being established internationally through Bible Societies. Teams now exist in Ghana, Kenya, Argentina, Albania and Portugal and discussions are underway in the Middle East and Latin America. Our membership scheme is helping to make this expansion possible.

If you'd like to know more about Open the Book (or if you're a current Storyteller who hasn't been contacted with this information) go along to our website biblesociety.org.uk/get-involved/open-the-book or email training@openthebook.net or contact me sarah.morris@openthebook.net We'd love to explain how your church can use this excellent resource to share Bible stories in your local school.



Arranged by
Women's Committee
Contact the office for a link
01678 520 065
eirian.roberts@ebcpw.cymru

Bible Studies

Wisdom for the day

Wednesday at 1.30
on zoom

Sept 27
October 11,25
November 8,22
December 6





ELEANOR RIGBY

"All the lonely people"

Tommy Steele
People of Liverpool
1982
um
5th 1966

PUNDITS FOLLY

Until recently I'd not heard of a 'direct cremation'. But when a couple of different people we know

arranged such a service I became curious, Looking online one national funeral director describes is as:

“a contemporary choice for people who do not want a funeral service bound in tradition. It offers a low cost funeral that allows you to bid a respectful farewell in a simple and fuss-free way. Many families choose to hold a separate memorial event or celebration of life to commemorate the life of the person who has sadly passed away.

This means it is free of certain elements such as a minister, procession, limousines and pallbearers. It does not, however, mean that any corners are cut or the care that you and your loved one receive is in any way less than that of our usual high standards”

Contemporary? Low cost?
What's not to like? Sign me up!

Read it again though and let's go through it again in slow motion.

“a contemporary choice for people who do not want a funeral service bound in tradition”

Two buzzwords of our age. What could be better than contemporary? What could be worse than tradition? The thing is though, that death does tend to fall into the latter category. And ‘traditionally’ societies have concluded that funerals should involve family and friends. It isn't a stuffy convention, it's a natural instinct. Why does the hospital phone the family and say ‘we think this is it, you'd better come in'? Why were families denied the chance to see their loved ones in Lockdown angry that ‘we didn't have chance to say goodbye'? Funerals help them to grieve.

“It offers a low cost funeral that allows you to bid a respectful farewell in a simple and fuss-free way”

Again it sounds great but in what way exactly will the deceased ‘you' have opportunity to bid anybody a farewell, respectful or otherwise?

But here again we see the spirit of the age don't we? Remorseless Individualism. Even when ‘you' are gone, ‘you' must still have the final say over ‘your' funeral service. I get it. I hate fuss, lots of us do. So I can see why lots of people would want to slip away quietly without anybody being inconvenienced. But, again, a funeral isn't really for you. It's for those who love you and those who love the ones you love. Funerals help them to grieve.

“Many families choose to hold a separate memorial event or celebration of life to commemorate the life of the person who has sadly passed away.”

If a funeral director can't use the word death then who will? This is a problem. By removing the body from sight we, as a society, may feel like we are protecting everybody from pain. By transitioning from funeral to ‘memorial' or ‘celebration of life' we may feel we are doing something more sensitive, perhaps more sophisticated but we're really not.

We can't change what has happened. An unnatural event has occurred. A human being created by God, in His image and for his glory is a casualty of the

At least Eleanor Rigby had ‘Father McKenzie, but with no minister will be there to acknowledge them?

curse. That person may have been a father or a son, wife, colleague or friend. They mean something to somebody and to pretend that they have slipped away for the afternoon is nonsense and to be blunt, a little bit infantile. Funerals help us to grieve.

This means it is free of certain elements such as a minister, procession, limousines and pallbearers. It does not, however, mean that any corners are cut or the care that you and your loved one receive is in any way less than that of our usual high standards”

Maybe you feel I protest too much. No minister eh? Isn't this just a Luddite complaining about change because change means a loss of work?

I am sure that the company who posted this description has very high standards. But as someone who has conducted probably a hundred funerals and dealt with dozens of funeral directors I've seen for myself that not every individual always behaves with the highest care. And so, without anybody else present, how would anybody know?

At least Eleanor Rigby had 'Father McKenzie, wiping the dirt / From his hands as he walks from the grave' but with no minister or pall bearer, who would be there to see that 'no corners were cut', or just as importantly, that someone was there to acknowledge them?

I was told recently that a family was told that their loved one had booked such a service, that they were not required to attend, and indeed that there would have been a charge of £250 to attend the crematorium. They were denied the help of a funeral to grieve.

As people who spend a lot of time with the kinds of people who may well 'want to depart without making a fuss' it may be worth having a conversation with them about their plans. We are currently trained to respect the wishes of each individual but maybe we need to remind those we serve that the traditional approach might actually be better for the needs of those they leave behind.

The Treasury

incorporating Glad Tidings

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Editor: Revd Iain B Hodgins,
1a Chestnut Grove, Hawarden
CH5 3HD

iain.hodgins@ebcpw.cymru

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Enquires about subscriptions and non-editorial matters should be addressed to:

The Presbyterian Church of Wales, Tabernacle Chapel, 81 Heol Merthyr,
Caerdydd
CF14 1DD