

## Drugs do not cure INDIGESTION

### Such things are Dangerous

The taking of so-called "cures" to relieve the symptoms of indigestion is a positive danger to the digestive organs, leading to harmful and permanent complications. No lasting benefit can result from the attempt to relieve indigestion by such "dosing." Its action is merely of a temporarily sedative nature, and does not effect any permanent cure. Temporarily to soothe the symptoms is to court their return in a more aggravated form and the danger of chronic dyspepsia.

### Removing the Cause of Indigestion

Bragg's Charcoal Treatment for Indigestion strikes at the CAUSE of the malady, i.e., the substances rejected by the digestive organs as incapable of assimilation by the body—in a perfectly natural and harmless fashion. The action is neither sedative nor aperient, but follows natural and scientific laws.

### Doctors Recommend Nature's treatment

Doctors recommend Bragg's Charcoal because it is in no sense a patent medicine, but a natural substance that frees the digestive tracts from impurities, much as the carbon in a filter cleanses impurities from water. Nature's own treatment—absolutely free from harmful after-effects.

### Palatable—Easy to take

Bragg's Charcoal is made up in five easy-to-take forms—all are perfectly tasteless and free from grit. Biscuits (the most popular form), 1/9, 3/3, 6/- per tin; Powder, 2/-, 3/6 and 5/- per tin; Lozenges and Tablets, 1/6 and 5/- per tin; Capsules, 2/6; Granules, 2/-.

### Nature's Way of Health

How Bragg's Charcoal Treatment gives lasting benefit to sufferers from Indigestion, its action, and the scientific principles upon which the Treatment is based, are all told in straightforward language in "Nature's Way of Health," a little brochure which repays reading.

### A Week's Treatment FREE

Fill in the coupon below, and the little Book, together with a generous Free Sample of Bragg's Charcoal Biscuits, etc., will be sent to you. Post the Coupon to-day, enclosing 1d. in stamps to cover half the return postage.

### FREE SAMPLE COUPON

Cut out this Coupon and post it to J. L. BRAGG, LTD (Dept. B.W.11), 60, Beaconsfield Road, LONDON N.11. Send me a free sample of Bragg's Charcoal Biscuits, Capsules, Tablets and Granules, and I will give them a fair trial. I enclose 1d. in stamps to cover half the postage.

NAME.....

ADDRESS.....

(BLOCK CAPITALS PLEASE!)

### THIS VITAL SERVICE MUST GO ON

The work of the Life-Boat Service must still go on. During the War more calls for help than ever before will be made upon it. Life-boatmen will carry on their brave task in greatly increased difficulty and danger.

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ROYAL NATIONAL LIFE-BOAT INSTITUTION  
Life-Boat House, Boreham Wood, Herts.  
The EARL OF HARROWBY, Hon. Treasurer,  
Lt.-Col. C. R. SATTERTHWAITHE, O.B.E., Secretary.

## CHINESE CHRISTIANS RISE TO THE OCCASION

### The Church is Taking its Place in National Life

By A. M. CHIRGWIN

IT is common knowledge that China has moved the centres of her government, her education and her industry from the populous, fertile provinces of the plain to the undeveloped, mountainous provinces bordering on Tibet and Turkestan. This trek, probably the most stupendous in recorded history, has released a new determination and resourcefulness in the Chinese people and a new nation is in process of being born in what is now called Free China.

The spirit of this new China is seen in two recent incidents. The first is the question put by a Chinese gentleman to a Britisher as they stood together surveying the desolation caused by a Japanese air-raid on an open town. "Will you tell me," asked the Chinese, "why the Japanese want to bomb us? We are not soldiers; we have never fought them. Why do they bomb us?" "They want to break your spirit," replied the Westerner. Quick as a flash came the answer, "And what if they can't?"

### A Million Blankets

The second is the request made by the Generalissimo that the Industrial Chemistry Department of the West China Christian University should try to produce an army blanket of native material. They set to work at once. Simple machines for spinning and weaving native wool were constructed, native dyes were discovered after much experiment, and a good, warm woollen blanket was produced.

The Generalissimo was delighted. "That's splendid!" he said, "and now let's have a million!" Nothing daunted, the University accepted the order. They organised small co-operative factories with the help of Government funds and expert advice; and by the end of December they actually delivered 750,000, and will almost certainly have completed the million before these words appear in print.

Nor is that all, for in the process of fulfilling this order they have created a permanent asset by bringing into being a chain of small co-operative factories which will carry on and develop this new industry.

### Citizens and Christians

Christians are playing a full part in this renewal of the national life, both as Chinese citizens and as members of the Christian Church. Born into the rich heritage of a broad and beautiful land, of a cultural history that goes back four thousand years, and of a literature that might well be the pride of any people, the Christians prize their citizenship, and love their native country as passionately as any Chinese in the land.

But they are Christians, too. They have been born into another and even richer heritage. They know that they are "heirs of God and joint-heirs with Jesus Christ." They have entered into the experience of the people of God, and know Him as their Father and all men as their brethren. They are aware that since they are citizens not only of China but also of a city that hath foundations, whose builder and maker is God, something special is expected of them in such a day.

A Chinese layman at a recent service took as his text, "Let not your heart be troubled. Ye believe in God, believe also in Me." He did not try to persuade his listeners that there was no cause for fear. He tried to fortify their hearts with the great Christian truth that this is God's world and that He is on the throne. Then the pastor of the church followed with an address on how Christians should live in these troubled days. He did not try to make the congregation forget that they were Chinese. On the contrary, he challenged them to be in deed and truth Christian Chinese.

### Standing to its Posts

The church is standing to its posts, and as far as conditions permit is functioning as usual. In spite of bombings and other difficulties and dangers, regular services are being held in hundreds of places. Church Sessions are meeting to conduct regular business. Presbytery meetings are taking place. Synods are being convened and men are being set apart by ordination for the work of the Christian Ministry.

There are Christians who have lost everything but life, yet they joyfully witness to a God-given power to conquer hostility and hatred. Both in occupied and free China there is a surprising absence of bitterness and hatred against the Japanese. At the funeral service of a young pastor who had been killed in an air-raid his closest friend was asked to pray. With a voice shaking with emotion he prayed that he

might be able to forgive the Japanese as he himself hoped to be forgiven, and ended with the words, "It is not for revenge, O God, we pray; we pray for redress from wrong."

### Regarded as Necessary

Not content with restraining bitterness, the Christians have taken the lead in organising measures of protection and relief. At Chungking a rescue team has been organised, consisting of some 80 stonemasons, carpenters and carriers. As soon as the air-raid alarm is sounded runners are sent to different parts of the city to find out and report where help is needed, and at once the rescue teams rush out to dig people out of the ruins and carry them to places of safety.

The Christian Church has come to be regarded as an institution of national importance. In the past its fatal weakness was its foreign origin, its dependence on foreign funds, and its acceptance of foreign leadership. Now it has made for itself an essential place in the national life. It is being regarded, for example, as necessary for the upholding of moral values. There is nothing new in recognising the necessity of upholding moral values; that is as old as the teaching of Confucius. What is new is the recognition of the Christian Church as being necessary if these values are to be successfully upheld.

### A Vision of Service

The normal Chinese view has been that the West gives the supreme place to material values and thinks in terms of steel and reinforced concrete, shipping and commerce, and the strong right arm. The new fact is that China realises that the Christian movement is not concerned with these material interests, but that it stands wholeheartedly for moral and religious values.

The new regard for the Christian

Church is partly due to the fact that it has given the youth of China a vision of service. A passionate concern for the underdog has, in the last two decades, taken firm hold of the young men and women of China. This accounts in part for the attraction that Communism held for them. When the real aim of Soviet intrigue in China was realised a few years ago, a mood of dangerous disillusionment settled upon Chinese youth.

From that mood they are being rescued by the vision of the Christian Church standing four-square in the practical service of human needs. They have seen it in the work of every mission hospital. They have seen it in what the Church has done for tens of thousands of homeless refugees in the bombed areas and en route to the Promised Land of the "New West."

They have seen it in the care for war orphans, a service that has created the new word "warphans." There were hundreds of neglected waifs wandering the streets of every Chinese city, pitiful bands, raking over the refuse heaps for rags and bits of fuel, haunting restaurants and inns to pick up scraps of food, and generally learning the demoralising trade of the criminal beggar. It was the Christians who first gathered them in; 1,200 in Kiukiang, 1,500 in Hangchow, and still more in Hankow.

### A New Standing

The Christian Service Council for Wounded Soldiers was organised by one of the leaders of the Church of Christian China. University professors, school teachers, Government officials, church leaders, college students, and delicately brought up girls have travelled in trains, unwarmed on bitter winter nights, where the dying and the dead have mingled in the ghastly freight of wounded men, and have given them comfort and ministered to their needs. The sights and smells and terrors have not daunted these Christian workers. Refugee camps, rest stations on the road

for west-bound migrants, student relief, the protection of women against lust-maddened men, are typical of the forms of service that may be mentioned. All these have given to China a new vision and to the Christian Church a new standing, very different from the political prestige it formerly enjoyed.

Even more important is the fact that the Church is conscious of a new strength, arising not from extra-territorial rights or treaty protection, but from a fearless bearing of her Christian witness. A dozen years ago the Church in China was in terror of her life. Beset behind and before by unscrupulous enemies, and with deadly weakness in her own heart, she quailed before the storm of hostility, ridicule and persecution. It was Cheng Ching Yi, one of God's saints, who rallied the Church, not to defend herself, but to go out on a bold, aggressive crusade of witness. It was in that Five-Year Movement that the Church saved her soul and prepared the way for the victories of grace of the last two years.

### Spiritual Hunger

One other item that calls for mention is the spiritual hunger that is apparent everywhere. These years of humiliation and agony have brought to thinking China a sense of frustration and moral impotence in place of the old-time pride and self-sufficiency. A reaction is setting in, and the more eager spirits are seeking for some enduring foundation. Preachers, whether Chinese or foreign, are getting an eager hearing. There is keenness to ask and seek.

A professor of Cheeloo University has lately visited most of the large student centres in Free China on a Mission to Youth. Everywhere he has had crowded audiences, and eager listeners ready to study the Bible. Never was there such a demand for Christian literature. The Bible Societies in China are working at full pressure to supply the need.

Recently a small convoy of lorries, each carrying 2 tons of Bibles and other Christian books, went from French Indo-China to Chungking. Within a couple of weeks everything was sold, Bibles and lorries alike, and there was a demand for more.

China to-day presents probably the greatest Christian opportunity of our time. The Chinese Church is rising magnificently to the occasion; but if full advantage is to be taken of the opportunity, efficient help must be forthcoming without delay from the older Churches of the West.

## KARL BARTH IS WRITING HIS MAGNUM OPUS

### The Knowledge and Reality of God

By Dr. JOHN McCONNACHIE

BARTH has told us that he sat writing his "Romans" almost within sound of the guns in the last war. To-day, he sits in Bale, within actual sound of the guns, issuing his Church Dogmatics, which, if he is spared to finish it, will constitute a *Summa Theologiae*, such as the Reformed Church has never possessed.

Nothing is farther from his mind than to produce a self-contained, world-saving, "Barthian," Dogmatics of his own. Dogmatics, as he conceives it, is a scientific enquiry into the dogma of the Church, as it is proclaimed in the preaching, and embodied in the Confessions, to ascertain how far it is agreeable with the Word of God, as revealed in the Scriptures. And by the Church he means the whole Church, ancient and modern, Catholic and Protestant, the Church of Augustine, Anselm, Aquinas, as well as of Luther and Calvin.

### The Knowledge of God

Having dealt with the "Doctrine of the Word of God," as Prolegomena to Dogmatics in Vol. I. (part 1 of which has appeared in translation), he has now issued Vol. II., part 1, a book of nearly 800 pages, in which he comes to Dogmatics proper, and deals with "the Doctrine of God."

It is a truly great book, whose learning and sweep, both in width and depth, are overpowering. In parts it rises to sublime heights. For Barth is never greater than when speaking of God as revealed in Jesus Christ.

He treats, first, of "the knowledge of God," and secondly of "the reality of God."

Discussing "the knowledge of God," he shows us "man before God" as a hearer, and "God before man" as a speaker. This leads him to "the knowability of God," which he handles under two headings, "God's readiness" to be known of man, and "Man's readiness" to avail himself of the know-

Kirchliche Dogmatik. Vol. II., Part 1. (Verlag der Evangelischen Buchhandlung Zollikon. 26.50 Sw. frs.)

ability of God. This opens out into the whole question of revelation, and Barth enters at greater length than before into his reasons for rejecting natural theology. By natural theology, he means the claim of man to an unaided natural and original knowledge of God, independent of revelation, in virtue of which he has a second line of approach to God alongside the main line in Jesus Christ. In assuming a man that he is rich in himself, and does not need the grace of God, natural theology, he holds, becomes an enemy to grace, since man can no longer be overcome by revelation as "by an armed man."

### Revelation

Barth's own view is that "man's readiness for God is enclosed in God's readiness for man." Man's openness and receptivity to God is alone of grace.

This leads him on to "the limits of the knowledge of God," under which he discusses "the hiddenness of God," and the "truthfulness of human knowledge of Him." The "hidden God" has made Himself known in His Word, without which we would know nothing of God. The "truthfulness of our knowledge of God" is determined by its decisive feature that it is God's revelation. No other one, and no other thing, reveals God, but God reveals Himself.

### Perfections of God

Coming, secondly, to "the Reality of God," he treats of God's Being in its actuality, in its character as "the Loving One," and in its freedom—both transcendent and immanent—as having "life out of itself."

This brings him to what he calls "the Perfections of God." He considers the old word "attributes" as a mistaken word, since it seeks to determine the "attributes of God" as if they were so many predicates of a general Nature, whereas they are perfections of His special Nature, as a Nature of Love and Freedom.

God's Perfections he divides into (1)

the Perfections of the Divine Love—grace and holiness, mercy and righteousness, patience and wisdom, and (2) the Perfections of the Divine Freedom—unity and omnipresence, constancy and almightiness, eternity and glory.

When he comes to speak of the "Glory of God" in the "face of Jesus Christ," his pen takes fire. "The beginning, the middle, and the end of His work of glory is God's Son—Jesus Christ." "The glory revealed in Jesus Christ is the sum of the whole revelation of God." He makes one think of Browning's "that one Face... become my universe that feels and knows."

### Natural Theology

Barth's antagonism to natural theology, so greatly puzzling to British people, most of whom have a dash of it, derives from three roots—his intimate knowledge of what he calls "Vatican" natural theology, his close contacts with the natural theology of the "German Christians," and—deepest root of all—his jealousy for Jesus Christ as the one and only way to God. "We must," he says, "hold strictly to Jesus Christ."

Probably a good deal of our British criticism of Barth on this point is due to our thinking of two different things—he of a deadly parasitic heresy which throttles the true life of the Church, and we of a decorative trimming, the plucking of a few flowers of nature by the wayside, as we endeavour to keep on loyally the one true way of life—which is Jesus Christ. Barth's British critics, like Dr. John Baillie, believe as little as he in an "unaided" natural knowledge of God, since all true knowledge of God must in the last resort be a revealed knowledge. But they believe that "not one of us has been left alone by God."

Despite the political upheaval in which the book appears, it has a wonderful composure and rock-like quality—what St. John would call *ataraxia*.