

Besides the hundreds of volunteer Christian teachers, there are others who, of their own accord, organize and teach Bible classes, although, on account of bitter persecution, which they know would surely follow, they may not have had strength to profess openly their faith in Christ. One such teacher, Surat Singh, of Maksi, near Ujjain, by his faithful presentation of the truth and by his consistent adherence to what he has taught, has practically prepared his whole caste in Maksi for baptism.

A somewhat detailed account of our Sabbath Schools in Ujjain may serve to illustrate the variety of circumstances under which the work is being carried on. Shortly after sunrise, the Adult Bible Class meets in the missionary's bungalow. This class is composed mainly of young married Christians. The members are generally ready to speak freely, and often an animated and very profitable discussion takes place.

A very unique School is held at the same time in connection with the School for the Blind. The roll is called, and each member responds by repeating a verse of scripture. After the opening exercises, the classes meet in their respective corners. They read the lesson with their fingers, in the Braille or Moon type. Several of the teachers are themselves blind; but teachers and scholars by their intelligent questions and answers show that their inward sight is clear. Three years ago two of the boys in this School took the highest marks in India in the Intermediate department of the "All India Sunday School Examinations". Being totally blind, they dictated their answers to Hindu boys.

Early Sabbath morning the Leper Asylum also is visited. The inmates gather on the shady side of a building, and sit around on the ground. As the asylum is situated where several roads meet, and as this is the time when the cattle and goats are going out to pasture, we have many a counter attraction to contend with. Some huge water buffalo, not satisfied with the clouds of dust that are filling the air, may, when passing, begin to paw the ground, throwing up volleys of dirt. Or, two dogs close by may proceed to contest each other's mettle. Or, a group of noisy, chattering women with water vessels on their

heads may attempt to take a short cut between the teacher and his class, until warned by half a dozen voices at once that the "sahib" is speaking.

Sabbath School work in our orphanages is conducted much as it is in Canada. The majority of the children have competed in the "All India" examinations, and have won Primary, Intermediate or Senior Certificates. Many have all three, and Certificates of Honor besides, as well as the Diploma given by the Canadian General Assembly for memorizing scripture verses. Last year, sixteen thousand candidates appeared for these examinations, representing practically every language and dialect spoken in India. One paid secretary and several honorary workers are giving their whole time to the promotion of Sabbath School work in India.

Another interesting Sabbath School is held amongst the Mangs or beggar caste. The children are bright and intelligent. They memorize very readily, and are very fond of singing. The cleanest part of the settlement is selected, and the children sit down in rows, while admiring parents squat near by, some listening and smoking, and others carrying on a conversation, it may be with some one at a considerable distance.

Ujjain, Central India

### A Pioneer Organized Class

By Dr. E. L. Skinner Gordon

[The Baraca Bible Class Movement, started by Mr. Marshall A. Hudson, of Syracuse, N. Y., who is still its leader, has spread widely in the United States, and to some extent in Canada. Our readers will be interested in the following story of the Baraca Club of Toronto, as told by its founder, Dr. Skinner Gordon.]

"Baraca" means blessing, and is derived from the Hebrew name given to the valley in which Jehoshaphat and his people assembled to bless Jehovah for His deliverance from their enemies (2 Chr. 20 : 26).

The Baraca Club of Toronto, which has the honor of being the oldest Organized Bible Class in the city, aims at reaching young men not reached by ordinary church and Bible Class methods. The platform adopted, "Young Men at Work for Young Men, All Standing by the Bible, and the Bible School", shows the central thought of