

by bringing several well-instructed Christian boys into the Government School at Ongole. Next day most of its sixty pupils stayed at home. There were times when the Caste people pointed at him with derision for associating with these low people and teaching them his religion. It became a situation from which he could not withdraw, nor was he willing to continue.

He sat one evening in his study deep in thought, wondering whether he was doing right, in receiving the Madigas, thereby apparently closing the door to the caste people. He picked up a Bible from a pile of them, recently come from Madras for distribution to English soldiers, often passing that way. He opened it where it would. His eyes fell on the passage, before him, 1 Corinthians, 1:26: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."

It moved him profoundly, as if a voice from heaven had spoken.

Then Mrs. Clough came in and sat down. She had been putting their two children to sleep. Deeply troubled in mind over the situation, she picked up a Bible from that pile, opened it and read. She remarked, "It seems to be God's plan to save these outcasts first." He was amazed. She showed him the Bible in her hand. It had opened to the same place. He told her of his experience. It made no difference to them that these were new Bibles, and that all might open to the same place. They felt God had spoken to them. Their doubts were gone.

Tidings were going over the Madiga community of all that region that a great salvation had come for them. They listened to the story of Jesus. But what to them was of vital interest, was the fact that this new religion had social aspects. If they decided to live the Christian life, a partial withdrawal from the cooperative system of the Indian village would be necessary. It would bring upheaval into their lives. The harshness of the village

officials toward them would increase, if they now refused to best the drums during idol festivals, which had been one of their duties since time immemorial. The Sudra landowners would refuse them work if now they asked for one day in seven on which to meet together and worship God. A labor war on a small scale was in sight. Men were inquiring of each other whether it could be done.

If it had not been for that white man in Ongole, they could not have stood their ground. He bore their suffering with them and fought for them. He made himself an expert on their position in the communal life. The village officials in all that region began to reckon with his power. His early ambition to become a lawyer and a politician were given up when he became a missionary, yet nothing served the Madigas better than these latent capacities in him. The Christians were boycotted by the village authorities, beaten, imprisoned. The touch of martyrdom fostered a spirit of social revolution. In the name of Jesus they were shaking themselves free. Education for their children was in sight, with new conditions of life.

By the time five years were over, the Ongole church had a membership of fifteen hundred, with thousands of adherents. Dr. Clough went to America in 1872, to get \$50,000 for an endowment for a Theological Seminary, needed to train a Telugu ministry, and to enlist four new missionaries. In 1874, his task accomplished, he returned to Ongole. The boundaries of the Telugu Mission were then extended to the west and north. The growth in every direction was rapid.

Hard years now came upon India. During 1876-78 the usual rains failed. A terrible famine was the result. The English Government combined with Christian benevolence sought to save life. Millions died nevertheless. The digging of the Buckingham Canal, 250 miles long, was a relief operation on a large scale, which was within the territory where the Ongole Christians lived. Dr. Clough took a con-