

words kept ringing in his ears: "Woe unto you when all men shall speak well of you." It made him restless. His pastor advised him to work as a colporter in Iowa while deciding what to do. The hand-to-hand labor of going about with books and tracts, prepared him for the village visiting in India. He was still undecided, when he went to a convention, and there heard a pioneer missionary speak. This turned the scales. The foreign field drew him.

Six months later he was on a sailing vessel, going with his family around the Cape of Good Hope to the Telugu Mission in India. Dr. Jewett was with him. The Baptists had no other Mission so forlorn, so nearly given up, thrice over. To this they sent him. He reached Nellore April 22, 1865, and began to learn Telugu.

The mission had been preserved. The man for Ongole was there. Now came a decisive call from the forerunner of a great mass movement toward Christianity among the outcasts. Three separate strands of human experience were now to unite.

For a number of years a group of Madigas, in the region of Ongole, had been seeking something higher than the crude worship of their village life. They had learned from wandering teachers of Yoga here and there, a little of Yoga doctrine, and by meditation had sought union of the soul with the Divine Being. Several of them, in a humble way, were themselves teachers of Yoga, and had their following. Then they had gone north on trade, where they for the first time heard of the Christian religion. Yerraguntla Periah, the leading man in that group, went to a missionary in the northern district, and asked him particulars about the Christian faith. Eagerly listening, he said, "This religion is true. My soul is satisfied." He was told that a missionary would soon be in Ongole, who would tell him more. After waiting for a time, a letter was written to the Mission house in Nellore; "Where is the white teacher

who was coming to Ongole?" Dr. Jewett baptized this man and his wife. He was spokesman for the rest. They wanted Christian teaching. Clough was now on fire. To Ongole he was bound to go. With his family he arrived there September 17, 1866. It was to be his home for forty years.

Three months later, Dr. Clough went on his first mission tour, out to Periah's village, Tallakondapaud, 40 miles southwest of Ongole, traveling in a bullock-cart, over rough roads. People from outlying villages had come. Wonderful meetings followed. Never before had he seen such faith and such love for Jesus. The religious fervor, which had grown within them on the part of Yoga, was now turned into devotion to Jesus Christ. He baptized twenty-eight of them. Three of the men then present in after years brought over to Christianity more than a thousand each. It was Periah who indicated to Dr. Clough the way in which the Christian movement could be led into the channels formed by Indian movements of spiritual significance. Methods were evolved, which became known afterwards as Ongole methods of village evangelization and self-support.

Dr. Clough felt his faith refreshed beyond measure. He had need of this spiritual uplift; for a heavy load was slowly adjusting itself to his shoulders. This group of believers belonged to the Madigas, a non-caste tribe, subjugated perhaps by invaders, centuries before, living now in hamlets a little to one side of the main village. They were kept in a condition approaching serfdom, as scavengers, burden-bearers; doing the leather work for the village under pressure of poverty which rendered them hopelessly polluted in the eyes of the general population.

The caste people of Ongole, among whom Dr. Clough had friends, took notice of the movement among the Madigas. They said: "If you receive these, then we must hold aloof." He tried to show them that he meant to educate the Christians