

toon was a Christian community. The calling of John King had not been in vain.

From Maripastoon as a center the power of the new movement was felt far and wide among the bush negroes.

In 1874 the old octagonal church building of King was replaced by a more commodious structure, while a new church was established at Kwattahedde. Great stress was laid by King on the necessity of keeping the Sabbath Day holy, in obedience to the command of God. At Kwattahedde everything which could remind of the old idolatry was destroyed before the church was organized.

King now pressed far inland, and even into the mountainous districts of High Surinam ; from Maripastoon he radiated up to the banks of the Cottica, or to the territory of the Auka negroes.

Surrounded by ever-thickening dangers, and yet evermore, as by a miracle, escaping them, he made an indelible impression wherever he went. To him life, with all its ambitions, and hopes, and sufferings, and joys, was comprehensible only from the angle of salvation. Christ can be truly said to be "his only passion." He is the Henry Martyn of Surinam ; and, as numerous souls were won for the Savior, his name became a household word in the forests of Dutch Guiana.

And yet the cross was laid on him, as on all God's children.

At a critical period in the history of his missions, fever and ague kept him from acting his part ; his constitution became a wreck ; at Maripastoon an inexplicable reaction in favor of heathenism asserted itself ; the pharisaical conduct of his brother, Noë Andraï, nearly broke his heart ; and when the latter died, not King, but the heathen Alafanti, was elected gran-man of the tribe, thus extinguishing the fond hope of King of being enabled to help the cause of the Gospel from this high station.

Undaunted, however, the aged missionary extended his operations still farther into the unexplored wildernesses of Surinam, where the worshipers dwell of the god Grantati. There he was laboring when Staehelin and Richter, the Moravian missionaries, arrived at Maripastoon in 1893, who heard this wonderful story from his own lips, and have given it publicity.

They were deeply impressed by the "faithfulness, honesty, uprightness, zeal, simplicity, and wonderful courage and love for the Master" which characterized John King. His visions had not puffed him up ; he was timid rather than forward, and simple as a little child.