

missionaries who knew the character and piety of King never doubted the story.

As a psychological phenomenon the dream is, however, astonishing, since there seems to be no harmony between it and the religious knowledge he then possessed.

This trance was followed by others of a similar nature, and King steadfastly refused to further join in any idolatrous practices. His tribesmen, however, wanted to compel him to bow to an idol, but King said that the Lord spoke to him, "If thou kneelest to the idol, thou shalt die. But I will save thee from their hands. Fear not, I am with thee." The turbulent, frantic heathen closed about King, and a martyr's death seemed to confront him, when suddenly he knelt down and prayed aloud: "My Savior, if I do this in my own strength, then may my words have no effect at all; but if Thou hast elected me to bring them to Thee, help me, then, O Lord, to convert them to Thee, and cause them to see that Thou hast sent me."

When King arose after this prayer his tormentors were stealthily leaving the place, and unhindered he returned to his own house.

With great zeal King now began the work to which he felt himself called. He went to Paramaribo and visited the Moravian missionaries, who taught him to read and write, and instructed him in the truth of God. He advanced rapidly, while the mysterious visions and dreams continued.

The missionaries warned him not to trust in them nor to be puffed up on their account, and King accepted their admonitions with the utmost humility.

According to a model which had been given him in a dream, King built a chapel at Maripastoon on his return there. He now began actively to antagonize the fetish worship of his tribe, and showed the baselessness of their superstitions by doing everything which the "winti" forbade. Thus the backbone of heathenism at Maripastoon was broken. The little chapel soon became too small, and when the Spirit began to drive King into outlying districts, Trans Bona, a distant relative of King, was called from Koffiekamp to be pastor at Maripastoon.

Years passed by, and the mission was greatly blessed. The greater number of the inhabitants of the village were baptized. King himself always held back, mainly through a deep consciousness of sin and unworthiness. At last, in August, 1863, he received the sacrament. His face shone with a supernatural glory, and his only desire was to be with Christ. But God had a different plan with him, for till this very day he works in the vineyard of the Lord. At his baptism his heathen name, Adiri, was changed to John King.

When, in October, 1863, the first missionaries, Calker and Bramberg, arrived at Maripastoon, they were received with every manifestation of joy. Apparently every trace of heathenism had been effaced; order and prosperity prevailed; men and women were decently dressed; Maripas-