

the Koran. He stopped at Muscat, April 20, and we can tell what his thoughts then were in regard to Arabia, for a year earlier he wrote in his diary: "If my life is spared there is no reason why the Arabic should not be done in Arabia and the Persian in Persia. . . . Arabia shall hide me till I come forth with an approved New Testament in Arabic." . . . He reached Shiraz in June, 1811, and there revised his Persian translation, also holding frequent discussions with the Moslem mullahs. One year after entering Persia he left Shiraz and proceeded to the Shah's camp near Ispahan, to lay before him the translation he had made. Let him tell us the story in his own words.

**Courageous
Christian
Testimony**

"June 12 I attended the Vizier's levee, when there was a most intemperate and clamorous controversy kept up for an hour or two, eight or ten on one side and I on the other. The Vizier, who set us going first, joined in it latterly, and said, 'You had better say God is God, and Mohammed is the prophet of God.' I said, 'God is God,' but added, instead of 'Mohammed is the prophet of God,' 'and Jesus is the Son of God.' They had no sooner heard this, which I had avoided bringing forward until then, than they all exclaimed in contempt and anger, 'he is neither born nor begets,' and rose up as if they would have torn me in pieces. One of them