

[For OUR MISSION.]

"Truth in a Nut Shell."

By HAROLD F. SAYLES, Evangelist.

7.—WHEN TO BE SAVED.

If you want to be saved, *now* is the time, because *it is God's time*. He would not have you delay one moment, because He knows your peril. Hear His voice.

"Behold, *now* is the accepted time; behold *now* is the day of salvation." (2 Cor. 6: 2.)

"*To-day* if ye will hear his voice, harden not your hearts." Heb. 3: 15.

What are you waiting for? To better yourself? This will be a waste of time, as we have learned that your *trying* and *doing* and *working*, will not even help to save you. Do you say, *there is time enough*? How do you know it? God says,

"Boast not thy self of *to-morrow* for thou knowest not what a day may bring forth." Proverbs 27: 1.

Is it on account of your business? the desire to make money?

"What *shall* it profit a man if he gain the whole world and lose his own soul." Matt. 8: 36.

"Seek *the first* the kingdom of God and His righteousness, and all these things shall be added unto you." Matt 6: 33.

Attend *first* to your soul's salvation. It is more important than making money, enjoying the world, or "having fun." Are you waiting for the feeling that some say they have? If so, you are likely to continue to wait, and if you were to live on for all eternity as you are now living, you would never have it, because it is a feeling that comes into one's soul only upon the acceptance of Christ. It is not so much your *feeling* you are a sinner, as the *fact* that you *are* one, that should lead you to accept Christ *now*. A man may have the deadly poison of disease in his blood, his physician tells him that if he does not take a certain remedy *immediately*, he cannot hope to live but a short time. The man does not say, "Doctor, I suppose you know all about my case, and that I cannot live with this disease, but *I cannot feel it*, and so I do not care to take your remedy. If the man is sane, he will at *once* follow his physician's advice, and take the remedy. You have the poison of sin in your soul; more than that, you are dead in *trespasses and sins*." Eph. 2: 1. You *know* this because *God's word says so*, although you "*cannot feel it*." Knowing this to be a *fact*, act wisely and accept the remedy, which is Christ Jesus. Show the same common sense in caring for your *soul*, that you would in caring for your body. The spiritual Physician, knowing your need, says:

"Come *now* and let us reason together, though your sins be as scarlet, they shall be white as snow." Isa. 1: 18.

No one can say, after reading this verse that they

cannot come because they are such sinners, though their sins be "*as scarlet*" or "*red like crimson*," they shall be "*as white as snow*" and "*as wool*."

"Choose you *this day* whom ye will serve." Joshua 24: 15.

If Christ is worth accepting as a Saviour, He is worth having *now*. If He will help us to die, He will help us to live.

English Versions of the Bible.*

TRANSLATIONS of the Psalter and of some other parts of the Bible, were made in the thirteenth century, or earlier.

1380.—*Wycliffe* translated the New Testament from the Latin Vulgate. His followers added the Old Testament.

1525.—*Tyndale's New Testament* was printed at Cologne. Many copies of it were publicly burnt by order of the Bishop of London.

1535.—*Miles Coverdale* translated the whole Bible from the Latin Vulgate and the German, probably under the patronage of Thomas Cromwell. This was the first version of the whole Bible published in English. It was probably printed at Zurich.

1537.—*Matthew's Bible*. A fusion of the two translations of Tyndale and Coverdale, by John Rogers. This was begun abroad, but the printing was eventually undertaken by Grafton and Whitchurch, of London. It was published with the king's license, and was the first "Authorised Version."

1539.—*Taverner's*, an expurgated edition of Matthew's Bible, edited by Taverner at the instigation of the ecclesiastical authorities.

1539.—*Cranmer's*, or the *Great Bible*. A new edition of Matthew's Bible, revised, and compared with the Hebrew, by Coverdale and others, and published in England under the sanction of Cranmer.

1560.—*The Geneva Bible*. Published by the refugee reformers at Geneva, and for half-a-century the most popular of all English versions.

1568.—*The Bishop's Bible*. A revision of the Great Bible, made at the suggestion of Abp. Parker, by fifteen theologians, eight of whom were Bishops. A second edition appeared in 1572.

1582.—*The Rheims Version of the New Testament*. This translation was made from the Vulgate. A companion translation of the Old Testament was published at Douai in 1609-1610.

1611. *The Authorised Version*, translated from the Hebrew and Greek (by order of James I) by forty-seven divines, each taking a portion, which was revised by the whole body. This, from its great excellence, superseded all preceding versions.

1881.—*The New Testament, being the Version set forth, A. D. 1611, compared with the most ancient authorities and revised*. The Old Testament was published in 1885. These form the Revised Version.

*From "Helps to the study of the Bible. Comprising all the Additional Matter contained in the Oxford Bible for Teachers."—For sale in different styles at the Toronto Willard Tract Depository.