

**A Bible Ter-Centenary.**

"Just three hundred years ago was published the Authorised Version of the Bible, and those who recognise the stupendous importance of this event and its epoch-making character are already busy with arrangements for its due celebration," says the "Telegraph." "The exact date of publication was 1611, so that such ceremonies as are possible ought to take place next year. But, meanwhile, it will not be unprofitable to recall some of the reasons why a ter-centenary of such a kind has a wider appeal to every class and every religious community of the people than almost any other national enterprise which has stirred the spiritual and intellectual life of our country.

**How the Authorised Version Began.**  
 "The facts are simple enough. In June, 1604, a conference of the two great parties in the English Church was called to consider a petition of the Puritans against the rites and ceremonies of the Established Church. It is said that one of the leaders of the Puritan party, a certain Dr. Reynolds, inveighed against the inaccuracies of the so-called Bishop's Bible, and that King James I. suggested a new revision, which might prove acceptable to all shades of religious opinion. The idea, after some delay, was taken up seriously three years later, and it is thus interesting to discover that the great Version owed its inception not only to the learned Monarch on the Throne, but more specifically to the remonstrance of the Calvinistic section.

"Six companies of nine scholars each began to work at Westminster, Oxford, and Cambridge, one company at each place taking the Old Testament, and another the New, and, naturally, they were to base their labours on the translations which had preceded their own.

**The Splendour of the Old Version.**

"The Authorised Version, executed in a great flowering time of English letters, stands as a conspicuous monument of scholarship and language and style. If it possesses defects—if it was necessary for the sake of exactness of translation that a new version should be produced in the latter half of the nineteenth century—it must be remembered that King James's scholars worked under inevitable limitations. The fruit of their labours appeared three hundred years ago, at a time when even the erudite were only just becoming conversant with Hebrew, and hardly anyone thought of employing for critical purposes ancient versions, like the Septuagint, in order to throw light on text and interpretation. Eastern scenes and customs were not familiar to them, as they have become to recent travellers, nor yet had our Elizabethan fore-fathers any knowledge, such as we possess, of countries connected with Israel, like Egypt, Assyria, Babylon, and Persia.

**An English Book.**

"The wonder is not that the translators made mistakes, but that, on the whole, they made so few. One reason is that they wanted to bring the Scriptures home to the business and bosoms of every Englishman, so that, as Erasmus said, 'the husbandman might sing parts of them at his plough, the weaver might warble them at his shuttle, the traveller might with their narratives beguile the weariness of the way.' In other words, the translation must be direct, simple, homely, couched in the idiom which everyone could understand — an English book, when all was said and done, and not merely formal adaptation.

"When religious feeling is a matter of life and death, men write with a conviction unknown in more leisurely and careless times. The Authorised Version is a conspicuous example of a literature which has been lived as well as written, a vivid and picturesque document compounded of human tears and an unconquerable faith."

**The "Bo'n Oratah."**

It is narrated that Colonel Breckinridge, meeting Majah Buffo'd on the streets of Lexington one day, asked "What is the meaning, suh, of the cenco'se befo' the co't house?"

To which the Majah replied: "General Buckneh, suh, is making a speech. General Buckneh, suh, is a bo'n oratah?"

"What do you mean by a bo'n oratah?"  
 "If you or I, suh, were asked how much two and two make, we would reply 'foh.' When this is asked a bo'n oratah he replies: 'When in the co'se of human events it becomes necessary to take an intehge of the second denomination and add it, suh, to an intehge of the same denomination, the result, suh—and I have the science of mathematics to back me in my judgment—the result, suh—and I say it without feah of successful contradiction, suh—the result is fo'. That's a bo'n oratah."

**LEAGUE FOOTBALL** (Brigade Division), St. George's Field, 6.45 this evening, C.L.B. vs. M.G.B. Admission—Adults, 5c.; children, 2c.; ladies, free; grand stand, 5c. extra.—ad.11

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No order too small nor none too large for us to consider.  
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**Presentation to Father Battcock**

On Sunday morning last at Holyrood, immediately after last Mass, a committee of men of the parish, on behalf of the congregation, issued from the congregation and proceeded to the altar rail and presented Rev. Father Battcock with a complimentary address, read by Mr. Thomas R. Dwyer, and a purse of gold containing one hundred and fifty dollars. The rev. gentleman was taken quite by surprise, and touched to the inmost recesses of his heart. Fr. Battcock's sterling qualities and nobility of character cause him to be loved by all classes. He is ever the kind and gentle priest and generous to the extreme; the true and substantial friend of the needy; no lover of money and ever ready to help others. As one of the most likeable of priests and men we congratulate him on his neatly-worded and complimentary address and generous gift and wish Rev. and Dear Father Battcock ad multos annos.

**ADDRESS AND PRESENTATION**

To Rev. Gregory J. Battcock, P. P., Holyrood.

Rev. and Dear Father,—We, the congregation of the Parish of Holyrood, have gathered around you here to-day to express our feelings of high appreciation of the good work you have been doing amongst us the past year as pastor of our church. If we take a retrospective glance we find that nearly thirty years ago you were the dearly beloved Priest of Holyrood, and here for nine years after you laboured acceptably and successfully. Now looking back to the happy date when you became for the second time our pastor, we cannot but express our admiration and gratitude for your zeal and devotedness to the work of your sacred ministry, your real interest in our temporal advancement and your earnest desire for our spiritual and eternal welfare. Our intercourse has been pleasant, bonds of affection have been found; your preaching has been instructive, consoling and encouraging. To-day standing at the foot of God's Altar you serve so well, amid your loving and beloved people, particularly the little ones—the future men and women of your parish—who have learned to love you as a father and a friend, and to recognize your noble and praiseworthy plans for their future educational advancement and refinement, we ask you to accept this purse of gold—the amount of subscriptions from your congregation to the harness and wagon present—as a slight token of our appreciation and love for you. We also ask you to remember us sometimes in your prayers at the altar, and earnestly pray you may be spared many years to continue your good work for the good of humanity, the benefit of religion and the glory of God.

Signed on behalf of the congregation of Holyrood:—John Lewis, R. J. Kennedy, Richard Dwyer, J. P., Edward Loughlin, Philip O'Neill, Michael C'Rourke, James Carroll, James Duff, John Healy, John Quinlan, J. J. Hicks, Walter Kennedy, Garrett Besan.

**REPLY.**

Father Battcock was moved at this outburst of kindness and consideration, and said he thought that some of the things said about him were too flattering. But the kind words contained in their address and their generous gift did not at all surprise him. Sympathy, goodness of heart and co-operation with their pastor were ever the characteristics of the people of Holyrood, and the generosity which prompted the presenting of the purse was only another characteristic of a devoted people. He had been in different parishes, and had always done his best for his people and taken an active interest in their spiritual welfare. But he liked Holyrood, and was glad when His Lordship Bishop March appointed him to the Parish. He would aim to make his sermons instructive, impressive and understood by all, and as to the little one, their educational advancement and musical culture would have his immediate attention and practical encouragement. In a few well chosen words he thanked the people heartily for their nicely-worded address and substantial gift. Since his coming amongst them they had always shown in many ways their appreciation of his work. 'Twas a great pleasure to him and a source of congratulation to them to know that all their efforts had been crowned with success. Suggestive and encouraging indeed were those expressions of sympathy, fidelity and generosity which he to-day received from his congregation whom he desired to love as the Good Shepherd loves his sheep, and whom he would remember in his prayers at God's holy altar.

LARACY'S have just received direct from the manufacturers per "Dronning Maud," from Antwerp, Tumblers, Glasses, Decanters, Goblets and Fancy Glassware. Selling at our usual low prices at LARACY'S, 345 and 347 Water Street, opposite Post Office, may 14.11