

OUR BRITISH HERITAGE.—Buildwas Abbey in the Severn Valley, Shronshire, was built 800 years ago by Roger Clinton, Bishop of Chester. For half that time it was one of the sights of England; then for 400 years it lay neglected ruin. The Ministry of Works rescued it, and it has now again become a place of pilgrimage.

The Week's Book Causerie

The Bible and Basic English

EIGHT years ago a version of the New Testament in Basic English appeared. Now we have the Old Testament also rendered in the same idion, and both are issued in the same idion, and both are issued in the column to the column to

It is probably worth the while of a student of the Scriptures to read any mines of the student of the Scriptures to read any mine to time. The mere variation from the familiar phraseology helps to rouse our attention, and brings us up against the real message of the book we are reading. This is so in these pages, though there are serious disadvantages, as we shall see. What is known as Basic English is a linguistic experiment of much interest, and, it may be, it was devised by Mr. C. K. Ogden, of the Orthological Institute, and the easential idea of it is to select from the English language a minimum vocabulary of 850 words, which, it is claimed, it sufficient to give the sense of anything that can be expressed in English. The obvious advantage to are less than a shousand work and this may very well remained having a near less than a shousand word and this may very well remained having a large less than a shousand word basic English as a linguistic part of the control of the contro

s composite speech, and the two main strands in it are Saxon and Latin (the latter including the words that have come to us through French). These words of Latin origin play a large part in our literature, for they supply most of the stately and sonorous words—the "sounding words," as Dryden called them. But, on the other hand, the words of Saxon origin are the constructive words in every sentence—the wends with the words of Saxon origin are the constructive made the framework of our speech, and hold it together. You we want to built up with marble and mosale, but it is built up with bricks and motals behind

By Dr. HENRY BETT

all the decorative material, and you will find that every sentence, however dignified by Latin ornament on the surface, has a solid core of Saxon words that make up its grammatical structure. Therefore, any reduced vocabulary, if it is to be intelligible in use, must retain this Saxon structural material, however much it may dispense with the unessential words that come from Latin.

But the earth is often awhered for

penae with the uneasential words butcome from Latin.

But the result is often awkward, for
in the absence of a Romance word that
would naturally be used the translators
here have to use a Saxon word that
would never suggest itself otherwise.
The effect is sometimes quaint and
sometimes clumsy, as when we read in
1 Cor. xv. 31. 52: "We will all be
changed, in a second, in the shutting
of an eye, at the sound of the last
horn." And in the story of the Nativity
in Luke ii. 13. we read: "And suddenly
there was with the angel a great band
of spirits from heaven, giving praise to
God." Evidently "trumpet" and
But' surely everyone
undinness here, because of the associations of the words of the control
band "will praise to the
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second of the sure of the sasciations of the words." "Horn" and
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controls that words collect about
them are peyer to be forgotten.

And it is not always a choice

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And it is not always a choice between Saxon and Latin, Why "said my name" (repeatedly) in I Samuel III. Instead of "called ? Why "give up to destruction." (repeatedly) in Genesia aviil. instead of "destroy ? Why "putting a net into the sea" in Luke xiil. Instead of "destroy ? Why on, why, "his leg was damaged," in Genesia xxiil. 25, instead of "Jacob's thigh was strained, as he wrestled with him"? Obviously it is the absence of the natural words from the limited vocabulary of Basic that has necessitated these awkward substitutions and roundabout expressions.

SO, too, on the grammatical side. In Psalm exaxik. 10, we read, "Even there will I be guided by your hand, and your right hand util keep me." There are many other examples like this due to the fact that "will" is one of the eighteen verbs in Basic, and "shall" is not. One is reminded of the Scottish journalist in Barrie's novel

who was asked by the editor, "Have you got over the shall and will difficulty yet?" "No." said Rob, "and never will." Whereupon the editor laughed, but Rob did not see what he was laughing at!

Sometimes, too, when there is no necessity from the limits of either grammar or vocabulary, the choice of words is poor. Thus in Psaim II, we read, "For I am conacious of my error, and the same word occurs repeatedly elsewhere. I wish we could banth "conscious," "subconsciousness," unconscious," "subconsciousness, unconscious," and psychological territory with the words when they rightly belong. They are all horrible words when they are used in any devotional setting.

So one might go on I cannot think the west readents.

in any devotional setting.

So one might go on I cannot think
that any rendering of the Scriptures
into so cramped a medium as Basic
English can really be satisfactory,
despile the labour and the scholarship
that are evident in these pages.

CANON F. HARRISON'S The Bible in Brisin (Thomas Nelson, 7s 6d.) is a useful and readable little book. It covers the theme indicated in the title in a rather rapid and summary fashion, as is indeed inevitable when you remember the wider range of the subject and the size of the volume. There is an introduction on the beginnings of the Bible, and then an account of the work of St. Jerome and the Vulgate. A chapter on the Bible in England before the twelfth century follows, with some special reference Ocedemon, Bede, and Alfretth the English texts during the sext two and a half century follows. The sext was and a half century for the sext two and a half century for the book deals the movements for revision. It is a subt movements for revision. It is a

version, and the more recent translations into modern English. The twelfth chapter of the book deals useful account of the various attempts to get the Authorised Version corrected, from the decision of the Long Parliament in 1833 that there should be a newlyramslation (a proposal which earne to nothing) down to the Reviser Version of 1881, and the resions like those of Dr. R. F. Wermouth, Dr. James Moffatt, Monignor Ronald Knox, and the recent version in Basic English Hern-Barrison. He never so much as a three larrison. He never so much as the his Notes on the New Testant, It was the most effective thing of the kind by the conclusion that Wesley had anticipated the Revisers in about three thousand. changes of wording, and many of the alterations where Wesley and the Revisers were agreed were in the more important renderings. Wesley's Note of the Revisers were agreed were in the more important renderings. Wesley's Note of the Reviser were agreed were in the more important renderings. Wesley's Note of the Reviser were agreed were in the more important renderings. Wesley's Note of the Reviser were agreed were in the more important renderings. Wesley's Note of the Reviser were agreed were in the more important renderings. Wesley's Note of the Reviser were agreed were in the more important renderings. Wesley's Note of the Revised Version of nearly a hundred and thirty years later.

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First Woman Preacher

BY REV. FRANK BAKER, B.A., B.D.

To trace with certainty the remote beginnings of a spiritual movement, whether in the life of a community or an individual, is always difficult. It seems fairly certain, however, that the first woman preacher of Methodism was Sariah Crosby, and that her religious awakening took, place two hundred years ago, on Monday, October 30, 1749. Since her birth on November 7, 1729, she had passed through the normal spiritual uneasiness of youth, but in spite of desires for reformation in her early 'teens she sorrowfully found herself still able." to delight in singling, dancing, playing at cards, and all kinds of diversions." Intermittently she was sobered by thoughts of death, and on one occasion of solitary brooding when she was seventeen believed herself actually dying, "being seized with a cold trembling from head to foot."

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IN February, 1750, Sally felt an Inward urge to hear John Wesley preach at the Foundery, London, on the eve of his departure for Ireland. What seemed a disappointing sermon left her with one memorable phrase—"If it is possible for God to give us little love, is it not possible for Him to fill us with love?"—to which ahe had answered mentally, "Yes, it is possible; but He will not do it."

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THAT opportunity was not very long in coming. In January, 1781 one of her converts removed to unevangelised, Derby, and Sarah Crosby accompanied her. Soon they had a Sunday evening class meeting in operation. On February I there were twenty-seven present. The following Sunday nearly two hundred turned up. Sarah Crosby's diary records her embarrassment:

"I was not sure whether it was right for me to exhort in specificable to meet all these people by way of speaking particularly to each individual, I therefore gave out an hymn, and prayed, and told them part of what the Lord had done on all sin."
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EAST HAM CENTRAL HALL

NDAY, OCTOBER 23 11 a.m. STUDENT 7 p.m. Rev. G. H. SIMPSON "First Woman Preacher [Sarah Crosby]." *Methodist Recorder* (October 20, 1949): 11.

To trace with certainty the remote beginnings of a spiritual movement, whether in the life of a community or an individual, is always difficult. It seems fairly certain, however, that the first woman preacher of Methodism was Sarah Crosby, and that her religious awakening took place two hundred years ago, on Monday, October 30, 1749. Since her birth on November 7, 1729, she had passed through the normal spiritual uneasiness of youth, but in spite of desires for reformation in her early teens she sorrowfully found herself still able "to delight in singing, dancing, playing at cards, and all kinds of diversions." Intermittently she was sobered by thoughts of death, and on one occasion of solitary brooding when she was seventeen believed herself actually dying, "being seized with a cold trembling from head to foot."

She then came under the influence of a Dissenting minister, Mr. Andrews, a Calvinist, though not of the hardest school, who seems to have preached rather vaguely about salvation as "having an interest in Christ." Young Sally interpreted this as "making herself good, in order to come to Christ," and for two years unsuccessfully strove after self-improvement. In despair she then sought a personal interview with Mr. Andrews, expecting him to say, "You have done *all* that you can do, and must now perish!" We can picture her relief when, after questioning her, he announced that she already had "an interest in Christ"—"What! such a wretch as I, (to) be saved by grace!" A few weeks later the leaven of his comforting words worked its way through her being, culminating in spiritual release, which she thus described to John Wesley:—

"I now feared neither earth, nor when God revealed his Son in my heart, and now I thought all my sufferings were at an end. I laboured to persuade all with whom I conversed, to come to Christ, telling them there was love, joy, peace, etc., for all that came to him.

"I now feared neither earth, nor hell; and as to temptation, I scarce knew what it meant. My soul was happy, and I desired only to suffer and die¹ for him, who had revealed himself in my heart."

It will be noted that already the evangelistic urge was strong within Sally Crosby. As her spiritual experience deepened, so did her desire to tell others about it.

In February, 1750, Sally felt an inward urge to hear John Wesley preach at the Foundery, London, on the eve of his departure for Ireland. What seemed a disappointing sermon left her with one memorable phrase—"If it is possible for God to give us a little love, is it not possible for him to *fill* us with love?"—to which she had answered mentally, "Yes, it is possible; but he will not do it."

During the eight months of Wesley's absence she discovered more about the Methodist teaching on "perfect love," or entire sanctification. Charles Wesley's hymns, in particular, became a rich source of inspiration and challenge. Her earlier scepticism about being "filled with love" was now replaced by an eagerness to experience what was often called "the second blessing." On John Wesley's return to London in October, 1750, she joined the Methodist Society, receiving her first class ticket from him. For several years her mind continued to be a spiritual battleground, however, the tension being increased by her searching responsibilities as a

¹Orig., "died"; a misprint.

class leader, her great philanthropic labours, and a growing estrangement from her husband, who after almost seven years of married life finally left her on February 2, 1757.

The loss of her husband was counterbalanced by a new friendship with a girl ten years her junior, Mary Bosanquet, who herself was being thrust out into the world by her parents on account of her Methodist convictions. These two, together with Mrs. Sarah Ryan, two years older than Sarah Crosby, formed an inseparable Methodist trio, first in their London lodgings, then in their orphanage venture at Leytonstone, and later at Leeds, until Sarah Ryan was carried off by the hand of death in 1768, and Mary Bosanquet by the loving hand of the Rev. John Fletcher in 1781.

For other reasons 1757 was a memorable year. Mrs. Crosby recommenced an intimate correspondence with John Wesley—one of the main causes of Wesley's wife leaving him in a fit of jealousy the following January. And there came to her at last the certainty that God had "taken the root of sin out of her heart." Already she had made a mental vow that "if the Lord would but fully save me, I would declare his goodness, although I believed it would expose me to various exercises, both from ministers and people." This was surely a call to preach which she believed to be conditional upon her reaching the stage of entire sanctification. Something of this kind she now knew, although there were still further heights of experience to scale. Only the right opportunity was needed for her to take her stand in public as one of God's preaching women.

That opportunity was not very long in coming. In January, 1761 one of her converts removed to unevangelised Derby, and Sarah Crosby accompanied her. Soon they had a Sunday evening class meeting in operation. On February 1 there were twenty-seven present. The following Sunday nearly two hundred turned up. Sarah Crosby's diary records her embarrassment:—

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Already she had dispatched a letter asking for Wesley's ruling on the unusual situation, but his three days' delay in answering shows that he was not unduly worried—he knew by now that God often used such emergencies to reveal new and fruitful methods of Christian service. He replied on February 14:—

"My dear Sister,

Miss Bosanquet gave me yours on Wednesday night. Hitherto, I think you have not gone too far. You could not well do less. I apprehend all you can do more is, when you meet again, to tell them simply, 'You lay me under a great difficulty. The Methodists do not allow of women preachers; neither do I take upon me any such character. But I will just nakedly tell you what is in my heart.' This will in great measure obviate the grand objection [i.e., the Scriptural objection], and prepare for J. Hampson's coming. I do not see that you have broken any law. Go on calmly and steadily."

The first step had been taken. True, Sister Crosby was regarded as an "exhorter" rather than a preacher, and years later Wesley was still advising her to announce her services as "prayer-meetings," and never to take a text. Eventually, however, he had to admit the fact that she *was* a preacher—and a most acceptable and successful one—quietening his conscience about the Pauline injunction that women² must not speak in churches (1 Cor. xiv. 34–35), with the argument that there were extraordinary exceptions even to this rule. And so Sarah Crosby became the first of a handful of women preachers in Wesley's own day, which after a temporary eclipse following his death grew in later generations to a mighty host.

Throughout the forty years of her preaching life, during which time she ranged far and wide throughout Yorkshire and the Midlands, becoming well known enough to form the prototype of George Eliot's Sarah Williamson, Mrs. Crosby's emphasis was always upon the personal experience of the Christian believer. This was her favourite theme, and it was to her that Wesley confided one of his best definitions of Christian Perfection (preserved in her letterbook, in the possession of the writer):—"It is nothing more, nothing less than pure love, humble, gentle patient love filling the heart and ruling the life." John Wesley paid her the tribute, "She is useful wheresoever she goes, particularly in exciting believers to go on to perfection."

To her two class meetings in Leeds she continued to commend what she herself had known of the heights of Christian experience until within two or three days of her death at the age of seventy-five on Sunday, October 24, 1804. Yet she did not lose the wonder of her first hesitant beginnings, her spiritual birthday being a red-letter day in the annual round. In recording the fiftieth anniversary of her conversion, even the phrase about her "interest in Jesus Christ," so reminiscent of her awakening, reveals how much that occasion in 1749 had meant to her through a long and useful life as the pioneer woman preacher of Methodism:—

"October 30. This ought to be a day of prayer, humiliation, and thanksgiving, for the long-suffering of the Lord. It hath proved salvation to my soul. It is now 50 years since I first felt the love of God so shed abroad in my heart, as to assure me of my interest in Jesus Christ. ... The Lord is still my salvation. He hath helped me through various trials. Through snares and temptations his hand has preserved me. He hath called me to prove a greater salvation, a fulness of love. ... I will take the cup of salvation, and call upon the Name of the Lord for more.

For more I ask, I open now My heart to embrace thy will."

By Rev. Frank Baker, B.A., B.D.

²Orig., "woman"; a misprint.